Rev E B Walsworth

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

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First Pure, then Peaceable—without Partiality and without Hypocrisy.

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HYMN.

He shall grow like a cedar in Lebanon.—PSALM XCII: 12.

The righteous drinks deep at the grace-giving fountain,
And feasting each day on divine, living bread,
Grows strong like a cedar on Lebanon's mountain—
The Rock underneath and the Heaven overhead.

His influence widens like boughs far extending,
To cover broad spaces with hallowing shade;
The tender and weak he gives bulwarks defending,
And leads them to strength by his sheltering aid.

Fierce storms and wild tempests assail him with rigor;
He stands, he endures, he enlarges with time;
His life hid with Christ—immortality's vigor
Pervades it with freshness and glory sublime.

Material meet for the wonderful building,
Our God is erecting on Zion's glad hill—
The Saviour its Corner, redemption its gilding,
Its vastness and splendor the universe fill.

His life has a fragrance of sweetness and beauty,
The smell of a field that Jehovah hath blessed—
O'er the place of his prayers, and the sphere of his duty,
The holiest memories for ever shall rest.

Oh! God, let me not, to the dark tents of Kedar,
Depart from thy Spirit, from Jesus, my Guide;
But grow in thy courts like a Lebanon cedar,
Rejoice in thy love, in thy service abide.
—*Dryden Phelps.*

THE PRESENCE OF THE HOLY SPIRIT.

There is a sense in which the Holy Spirit is always present with us. There is a sense—a precious one—as well, in which he is sometimes specially present with very peculiar manifestations of power and grace; such manifestations are usually connected with the work of a revival. When they become obvious to a pastor, his heart is cheered; he feels that God is very near; that he is about to work his work, his strange work, and he wants to put off his shoes from his feet, for the very ground whereon he stands seems holy.

Some of the manifestations are very simple; so simple that the unpractised eye would miss them altogether. Some of them are these:

1. An unusual hearing of the word. Everybody listens more intently than is usual. And the old people, whose senses are so lethargic that they are apt to drop off into a doze, and the young people, whose eyes are so wandering that they seldom look long at the pulpit, are found gazing long and earnestly at the preacher, as if what he says had some strange and new attraction to their minds.

2. An unusual attendance upon the sanctuary. The half day men astonish the preacher by being in their places in the afternoon, and the families that live remote, and that are seen in the house of God only at long intervals, seem to turn out with one accord. And the lawyers, who are either too busy, or too uninterested in the Gospel to be regular attendants; and the doctors, who are very apt to have patients very sick just as the church bell rings, somehow find themselves drawn away from clients and patients, into the great congregation.

3. An unusual tenderness in hearing the Word. Now and then a tear glistens in some unaccustomed eye. Now and then some mother in Israel covers her face, that her emotion, responsive to the appeal of the pulpit, may not attract the general gaze. The preacher's voice drops into the mellow monotone of confidential and affectionate earnestness, as he pleads with men to be reconciled to God, until the answering feeling of acquiescent emotion betrays itself in the very magnetism that binds all to him and him to all.

4. An unusual fervor in the prayer meeting, and in the Sabbath-school. There are no wandering eyes, no shuffling feet in the one; no long pauses, and no long, dry harangues (whether to God or man) in the other. Heart melts to heart. Saints are moved in spirit for sinners, and sinners begin to be moved for themselves, until they long to cry out, "Men and brethren, what must we do to be saved?"

Such scenes are joyful tokens of the special presence of the Lord, encouraging his people to wake to righteousness

"SABBATH REST."

This significant name is given to a cluster of houses round an iron foundry in one of the beautiful valleys of central Pennsylvania. It is derived from an incident which we had supposed impossible in reducing ore to iron—the resting of a blast furnace on the Sabbath. The owner is a conscientious Baptist deacon who believes the law of the Sabbath paramount to all money-making schemes, and who went to great pains and expense to disprove the common theory that a Sabbath in his business was impossible. And in spite of predictions to the contrary, and prognostications of ruin, he succeeded, and actually, it is said, made more money out of his furnace than those who prosecuted their business in disregard of the law of the Sabbath.

At the hour of twelve, Saturday night, the laboring furnace stays in its tracks, its creaking bellows sink to repose, its pent up flues and smothered fires betoken the approach of God's day, the liquified ore stays in its flow, and the laborers retire to seek rest for both body and soul during the period assigned to it by the Divine law.

This is a noble achievement, showing the vigor of principle and of conscience. If every Christian had equal convictions on the subject of observing God's day and equal strength of puprose in carrying them out, how powerful the influence in favor of our piety and faith! In this "Sabbath Rest" valley, with its reposing furnace enclosed by a circumvallation of hills, one feels himself on the Lord's day in the presence of a power which he is compelled to respect, the power of conscience over gain, of Christ over Mammon, of the spiritual and the divine over the material and the earthly.

We instinctively ask, what has stopped this giant force in its wealth creating labors? Has it run out? No. Has the material for feeding failed? No. Have the men and muscles which wielded it lost their cunning? No, they are vigorous as ever. Nothing has done it but the voice of God saying, "Remember the Sabbath day to keep it holy." This simple mandate recorded on the Sinai tables nearly four thousand years ago, has still a hold upon the human conscience to affect this mighty suspension of money-getting activity.

We record no name lest we should offend the honest man bearing it, but simply record these facts to impress on Christians how many ways there are for them silently to testify for Christ.—*N. Y. Chronicle.*

Does the Bible Enjoin Total Abstinence.

We are amazed to find that people are not tired quoting the text wherein Paul recommends Timothy to take a little wine for his stomach's sake. The majority of those who adduce this in opposition to our doctrine, seem to think that it is a most conclusive and unanswerable argument against total abstinence, whereas in fact we hold it to be, as it really is, one of the strongest arguments in its favor. In most instances, the reply of the Irishman would be an appropriate enough rejoinder to those who flourish the text in our faces. "Pat," said a brother Emeralder, "I hear you've joined them teetotalers. "I have," said Pat, "and I'm proud of it." "But Pat, don't you know what Paul wrote Timothy, 'Take a little wine for your stomach's sake.'" "Well then," said Pat, "in the first place, I'm no Timothy, and in the second place there's nothing wrong with my stomach."

Joking aside, however, what does this text really prove?

First. That Timothy, who was a most exemplary character was an out-and-out-abstainer.

Secondly. That Paul advised him to take simply a *little* wine, as if more than a little would be wrong, or at least inexpedient.

Thirdly. That it was to be taken for the *stomach's sake and often infirmities;* in other words, used as a medicine and not as a diet, which, in point of fact, is just the identical principle embodied in every total abstinence pledge. So that really, instead of proving anything against total abstinence, the text proves that whereas Timothy was an ultra extreme abstainer, Paul recommended to him the principle of abstinence without the extreme.

There are some who trouble themselves very much about the question of the various kinds of wine mentioned in Scripture, about the marriage in Cana, and passages of that sort. For ourselves, we confess to very little curiosity or anxiety in the matter. The grand question which we, in the Nineteenth century, and in Scotland have to consider, is—"If Christ and his apostles had been alive now and in this country, what would they have done? What would they have said? What would they have written? We cannot gather a sufficient answer to these questions from isolated actions or words, acted or uttered in totally different circumstances from ours, and in a remote age from this, but we can learn it distinctly by attending to what was the prevailing spirit of their actions and their utterances.

What was the essence of Christ's life and teaching? What was the motive power which impelled the labors of the apostles? What was the grand, supreme, pervading spirit of the Christian religion? Is it not love, self-denial, sacrifice for the good of others? "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is made weak." If it can be proven that the principle of our abstinence movement does not harmonize with that spirit, then we will confess that we are wrong, and that the Bible is against us.—*Scottish League.*

PUNCTUALITY IN TEACHERS.

Father Seton, one of the oldest Sabbath-school Superintendents in New York city addressed an interesting letter to the Convention of Sabbath-school Teachers held recently in Buffalo, New York, in which he exalted the worth and necessity—we had almost said the grace—of punctuality in teachers, in the following emphatic language:

"I have been long in the field, and have seen the fruits of the various plans of Sunday-schools; and pausing now to reflect on the evils that hinder the success of the cause, I do not know a greater one than the want of punctuality. It is punctuality that gives life and vigor to the work. It is the main chance of the teacher and the scholar. If there is anything I have striven for, it is punctuality in the important duties of a laborer in the field. For forty-six years as a Superintendent, and now as a teacher, I do not remember to have been late ever—always within a minute or two of the time of opening. It is so refreshing to be EARLY—ready to receive your scholars, and to be able by your own example to tell them how refreshing it was to be EARLY! How aptly it may be illustrated by telling them of the early flowers! How fragrant the sweet breath of the morning! How acceptable the budding of the young, fresh heart—'a flower in the bud is no mean sacrifice.' How good *all* early things are! How they command always very much the highest price! Only think of an early shad in our great city sellling for nine dollars! when a late one commands but nine cents! Early radishes are crisp, watery and sweet—while late ones are tough, stringy, and bitter. So good are the nine o'clock scholars at either day-school or Sunday-school, and so bitter and tough are the late ones! Like Jeremiah's fig, the good ones are very good, but the naughty ones so naughty that they cannot be eaten. Then to show how it is recommended by Scriptural examples: Abraham, and all the patriarchs on the Lord's business, 'rose up early in the morning.' David 'prevented the night-watches' that he might praise the Lord at the dawn of day; and Mary evinced her love to Jesus by being early at the tomb, 'while it was yet dark.' How would these examples and illustrations interest and go to the heart of a pupil! But how can teachers talk of these things if they are habitually *late?* I lay emphasis on this good quality of a teacher, because my experience has taught me that the want of it is the entering wedge to the other evils; and its presence always gives the promise (a bright one) of every other good quality in a teacher. Promptness in duty I have always found to indicate a live teacher. Punctuality may be said, then, to be the badge of the laborer in the Lord's vineyard.

CALIFORNIA AND THE CHINESE.

The policy pursued by the State of California toward the Chinese, is false, if not infamous. Our Government, for many years, has had an Embassador of the first class resident in that country, thereby recognizing China as one of the Great Powers of the world. We have solicited their trade; and diplomats have been ordered to trail along after the British and French armies at Pekin, where treaties between this and that country have been solemized, regulating commercial exchanges, and providing on the one hand for the residence and protection of the Chinese in the United States. This country has actually profited more by the wars that have opened Chinese ports than either of the nations who incurred the expense of forcing the Emperors into the arrangement. The English and French justly complain of this. They have similar treaties, but so far Yankee tact and enterprise have taken the wind out of their sails. Having obtained this advantage cheaply, it would appear from the character of the laws of this State, that we are bent on such a construction of our treaties as will soon forfeit all the good results from them. In England or France the law protects a Chinaman as it does any other person. In California a Chinaman has no more protection against a citizen than a dog or a horse. His property, liberty or life may be sworn away by the dirtiest rascal who disgraces a white skin and Caucasian blood. The Chinaman, no matter what his respectability or character for truth and honor, is barred out of our courts, and cannot testify against the highwayman, thief or common vagrant, who may have robbed or injured him. The law which thus discriminates, is, in fact, a premium for robbery, theft and murder, and there are hundreds of vagrant scoundrels who live by it in the mountains as well as the cities. Our interior exchanges come to us freighted with accounts of the robbery and murder of Chinese in every part of the mines. The men who perpetrate these outrages are often well known. They belong to a class who have not done an honest day's work in ten years; who live by stealing, low, cheating gambling—and just such law-protected murders and robberies as the newspapers chronicle; yet no voice is raised in behalf of the Chinese, or in execration of the white thieves and vagrants. The class thus protected by the law may number from one to two thousand. They are not any more serviceable to society than so many coyotes. Yet they are protected. They even vote, sit on juries occasionally, and now and then, possibly swear a Chinamen to the gallows or State Prison. We have 40,000 Chinamen, who pay $100,000 a year in taxes, work constantly at low wages, help to enrich the State by their labor, and are about as quiet and orderly as any average 40,000 laborers in the United States; they neither vote, sit on juries, ar ask any of the higher rights of citizens. This is very well. They are not fit for citizenship, though quite as fit either morally or intellectually, as the white villians who rob them. But this is not all; they are not even allowed the poor privilege of swearing in a court of justice, though the common loafer is, and even the negro, who but a short time ago was regarded as a mere chattel.

There seems to be no better reason for this odious and barbarous rule of California law than that the Chinaman has a tawny skin and an almond eye, as that his faith is not like ours—as if Confucius, or Zoroaster, or Plato were not as capable of comprehending the virtue of truth as the Christian philosophers! We pronounce this infamous, and a clear invitation to two thousand white theives, robbers and assassins, to expel forty thousand industrious, profitable laborers from the State. What would France, or England or America say to it if the Chinese were to practice the same rule toward their residents in China—to exclude them from the privilege of an oath, while the native robbers enjoyed it, simply because their religion differs from theirs? We imagine there would be the d—l to pay, and all Christendom would soon be deafened with our complaints. "Fair play is a jewel." If we desire to maintain trade with China and Japan, to encourage their labor here, and to admit such friendly relations as will admit of the settlement of our merchants and traders in those countries, let us show them that we are capable of the least of the cardinal virtues—justice. At present the standing of a Chinaman in California is scarcely better than that of a slave in Texas.—*Stockton Independent.*

Late Dinners and Hearty Suppers.

Eating heartily in an exhausted, or in a greatly debilitated bodily condition is dangerous at any hour. Many a man has fallen apoplectic, at the close of a hearty dinner; but the danger is greatly increased by going to bed soon after; for the weight of the meal, a pound or two rests steadily on the great veins of the body, arrests the flow of blood, as a continuous pressure of the foot on a hose pipe will more or less completely stop the flow of water along it. This arrestment causes a damming up of the blood in the vessels of the brain, which at length cannot longer bear the distension, and bursts, causing effusion there, which is instant sometimes and certain death always.

There is scarcely a reader of middle age who has not more than once been nearer death than he imagined, from this very cause. A man feels in his sleep as if some terrible calamity was impending, some horrible beast is after him, or some fearful flood is about to overwhelm him; but in spite of effort he cannot remove himself fast enough; the enemy behind is increasing upon him; and at length in agony of sweat, he is able, after a desperate effort, to set the streams of life in motion, by uttering some sound, fearful to be heard, or only to save himself from falling into some fathomless abyss by a convulsive and desperate effort. In cases, where there is no power to cry out, or no effort can be made, the person is overtaken, or falls or dies! Eating a hearty meal at the close of the day, is like giving a laboring man a full day's work to do just as night sets in, although he has been toiling all day. The whole body is fatigued when night comes, and the stomach takes its due share; and to eat heartily at supper, and then go to bed, is giving all the other portions of the body repose, while the stomach has thrown on itself five hours more labor, after having worked four or five hours to dispose of breakfast, and a still longer time for dinner. This ten or twelve hours of incessant labor has nearly exhausted its power; it cannot promptly digest another full meal, but labors for hours together, like an exhausted galley slave at a newly imposed task.

The result is that by the unnatural length of time in which the food is kept in the stomach, and the imperfect manner in which the exhausted organ manages it, it becomes more or less acid; this generates wind; this distends the stomach; this presses itself against the more yielding lungs, confining them to a largely diminished space; hence every breath taken is insufficient for the wants of the system, the blood becomes foul, black and thick, refuses to flow, and the man dies, or in delirium or fright leaps from a window or commits suicide as did Hugh Miller and multitudes of others.

Let any reader who follows an inactive life for the most part, try the experiment for a week, of eating absolutely nothing after a two o'clock dinner, and see if a sounder sleep and a more vigorous appetite for breakfast and a hearty dinner are not the pleasurable respites, to say nothing of the happy deliverance from that disagreeable fullness, weight, oppression or acidity, which attends over-eating.—*Hall's Journal of Health.*

Sizing Down the Ages of Men.

The man that dies youngest, as might be expected, perhaps, is the railway brakesman, his average age is only twenty-seven. Yet this must be taken with some allowance, from the fact that hardly any but young and active men are employed in this capacity. At the same age dies the factory workwoman, through the combined influence of confined air, sedentary posture, scant wages, and unremitting toil. Then comes the railway baggage man, who is smashed on an average at thirty. Miliners and dressmakers live but little longer. The average of the one is thirty-two, and the other thirty-three. The engineer, the fireman, the powder-maker, the well-digger, and the factory operator, all of whom are exposed to sudden and violent deaths, die on an average under the age of thirty-five. The cutler, the dyer, the leather-dresser, the apothecary, the confectioner, the cigar-maker, the printer, the silversmith, the painter, the shoe-cutter, the engraver, and the machinist, all of whom lead confined lives, in an unwholesome atmosphere, do not reach the average age of forty. The musician blows his breath out of his body at forty. Then comes trades that are active, or in a pure air. The baker lives to an average of forty-three, the butcher to forty-nine, the brickmaker to forty-seven, the carpenter to forty-nine, the furnace man to forty-two, the mason to forty-eight, the stone-cutter to forty-three, the tanner to forty-nine, the tin-smith to forty-one, the weaver to forty-four, the drover to forty, the cook to forty-five, the inn-keeper to forty-six, the laborer to forty-four, the domestic servant (female) to forty-three, the tailor to forty-three, the tailoress to forty-one. Why should the barber live till fifty, if not to show the virtue there is in personal neatness, and soap and water? Those who average over half a century, among mechanics are those who keep their muscles and lungs in health and moderate exercise, and not troubled with weighty cares. The blacksmith hammers till fifty-one, the cooper till fifty-two, and the wheelwright till fifty. The miller lives to be very well whitened with the age of sixty-one. The rope-maker lengthens the thread of his life to fifty-five; merchants, wholesale and retail, to sixty-two. Professional men live longer than is generally supposed. Litigation kills cliants sometimes, but seldom lawyers, for they average fifty-five. Physicians prove their usefulness by prolonging their own lives to the same period. The sailor averages forty-three, the caulker sixty-four, the sail-maker, fifty-two, the stevedore fifty-five, the ferryman sixty-five. A dispensation of Providence that "Maine Law" men may consider incomprehensible is, that brewers and distillers live to the ripe old age of sixty-fonr. Last, and longest-lived, come paupers, sixty-seven, and "gentlemen," sixty-eight. The only two classes that do nothing for themselves and live on their neighbors, outlast all the rest.

MRS. STANDFAST AND MRS. EASY.

Mrs. Standfast is a woman of high tone, and possessed of a power of moral principle that impresses one even as sublime. All her perceptions of right and wrong are clear, exact, and minute; she is charitable to the poor, kind to the sick and suffering, and devoutly and earnestly religious. In all the *minutiæ* of woman's life, she manifests an inconceivable precision and perfection. Everything she does is perfectly done. She is true to all her promises to the very letter, and so punctual that railroad time might be kept by her instead of a chronometer.

Yet, with all these excellent traits, Mrs. Standfast has not the faculty of making a happy home. She is that most hopeless of fault-finders—a fault-finder from principle. She has a high, correct standard for every-thing in the world, from the regulation of the thoughts down to the spreading of a sheet or the hemming of a towel; and to this exact standard she feels it her duty to bring every one in her household. She does not often scold, she is not actually fretful, but she exercises over her household a calm, inflexible severity, rebuking every fault; she overlooks nothing, she excuses nothing in any part of her domain but absolute perfection; and her reproofs are aimed with a true and steady point, and sent with a force that makes them felt by the most obdurate.

Hence, though she is rarely seen out of temper, and seldom or never scolds, yet she drives every one around her to dispair by the use of the calmest and most elegant English. Her servants fear but do not love her. Her husband, an impulsive, generous man, somewhat inconsiderate and careless in his habits, is at times perfectly desperate under the accumulated load of her disapprobation. Her children regard her as inhabiting some high, distant, unapproachable mountain-top of goodness, whence she is always looking down with reproving eyes on naughty boys and girls. They wonder how it is that so excellent a mamma should have children who, let them try to be as good as hard as they can, are always sure to do something dreadful every day.

The trouble with Mrs. Standfast is, not that she has a high standard, and not that she purposes and means to bring every one up to it, but that she does not take the right way. She has set it down, that to blame a wrong-doer is the only way to cure wrong. She has never learned that it is as much her duty to praise as to blame, and that people are drawn to do right by being praised when they do it, rather than by being blamed when they do not.

Right across the way from Mrs. Standfast is Mrs. Easy, a pretty little creature, with not a tithe of her moral worth—a merry, pleasure-loving woman, of no particular force of principle, whose great object in life is to avoid its disagreeables, and to secure its pleasures.

Little Mrs. Easy is adored by her husband, her children, her servants, merely because it is her nature to say pleasant things to every one. It is a mere fact of pleasing, without knowing it. While Mrs. Standfast, surveying her well-set dining table, runs her keen eye over everything, and at last brings up with "Jane, look at that black spot on the salt-spoon! I am astonished at your carelessness!" Mrs. Easy would say, "Why, Jane, where *did* you learn to set a table so nicely? All looking beautifully except—ah! let's see—just give a rub to this salt-spoon—now all is quite perfect." Mrs. Standfast's servants and children hear only of their failures; these are always before them and her. Mrs. Easy's servants hear of their successes. She praises their good points; tells them they are doing well in this, that, and the other particular; and finally exhorts them, on the strength of having done so many things well, to improve in what is yet lacking. Mrs. Easy's husband feels that he is always a hero in her eyes, and her children feel that they are dear, good children, notwithstanding Mrs. Easy sometimes has her little tiffs of displeasure, and scolds roundly when something falls out as it should not.

The two families show how much more may be done by a very ordinary woman, through the mere instinct of praising and pleasing, than by the greatest worth, piety, and principle, seeking to lift human nature by a lever that never was meant to lift it by.—*Mrs. H. B. Stowe.*

OUR MISCELLANY.

IMPORTANCE OF PUBLIC PRAYER.—The *Christian Advocate and Journal* remarks:

It has also sometimes appeared as though ministers themselves had fallen into the same error of under-estimating this part of the public services. While their sermons bear evident signs of thoughtful elaboration, their prayers too often appear to be, in the exceptionable sense of that word, *extempore.* They are diffuse, incomplete, and without proper arrangement. The several parts that belong to prayer as a part of public worship would seem in some cases not to have been properly comprehended, and often the whole performance has the appearance of being accounted a part necessary to be done, and yet of comparatively little value. The people should assemble in the house of God for united worship, for praise and thanksgiving, and to offer their joint supplications to the throne of grace; and to lead in this most important part of the public worship the minister should come with his own heart glowing with the spirit of worship, and his soul in deep sympathy with the whole congregation in their various wants and their spiritual aspirations. It has been said, respecting the public exercises of Rev. H. W. Beecher, that if sometimes his sermons are less strictly religious than seems to comport with his office, his prayers abundantly compensate for the seeming deficiency; and many who have attended his church, expecting only a display of pulpit gymnastics, have left with deep religious impressions received simply from listening to his prayers. It is said of the Rev. Dr. Alexander, formerly of this city, that rich as were his discourses in learning, eloquence, and the savor of piety, his prayers were still more remarkable and edifying. Their utterance seemed to reach all classes, while the accompanying influence seemed to fill the house with the divine presence.

THE ENCYCLICAL IN FRANCE.—This encyclical letter, which condemns all the progress of the last three centuries, is causing great trouble and perturbation in France. The Archbishop of Paris belongs to what is called the liberal branch of the Catholic church, and upon the appearance of this document, proving the imbecility of his Holiness at Rome, is said to have gone to the Minister of Public Worship, and implored him to help French Catholicism out of the difficulty. The Minister responded by a decree prohibiting the reading of the "Encyclique" in the churches of France. This measure, or rather half measure, has had little effect. The Pope's letter was already known all over France, and the most obstinate of the church functionaries up to this time, to the number of twenty, have either protested against the right of the government to prohibit the promulgation of anything emanating from the Holy See, or have openly defied the government itself.

THE CHURCHES IN WASHINGTON.—Says a correspondent of the *Recorder:*

I regret that our churches here are not more anti-slavery; but there are only three out of our forty-nine white churches where an aspiration can ever be heard for His coming, whose mission was "to let the oppressed go free." All the ten black churches are anti-slavery of course. But to be anti-slavery in Washington alienates the native population without winning the leading government officers. Neither the President, vice-President, nor a single member of the Cabinet attends a church that has shown any sympathy with the Emancipation proclamation. And while churches have much to lose and nothing to gain by change, it is useless to expect it. But time is slowly elevating public opinion here and with it the churches. Two years more of progress, equal to the two past, will probably bring most of our churches into sympathy with the North and with freedom.

SURPLUS OF WOMEN IN MASSACHUSETTS.—Governor Andrew, in his annual message, calls attention to the excess of women in Massachusetts, and to the surplus of men in Oregon, California, and other remote Western communities. In Oregon, having 52,160 inhabitants, according to the census of 1860, there were 19,961 males over fifteen years old, and only 9,878 females above that age. Its population is now estimated at over 100,000—this disproportion yet remaining. In Massachusetts there were 257,833 males between the ages of fifteen and forty, and 287,000 females, or a surplus of 29,166. The excess, the Governor says, of women of all ages above fifteen years, was 38,846. The absorption of men by the military and naval service during the intervening four years has aggravated this disproportion.

THE PROSPECT IN ARKANSAS.—Within our lines, reaching for several miles in every direction out from Little Rock, we can see a far different picture. Here is order, safety, and industry. Here everybody is busy, and every one is rapidly making money. Every foot of available land will be in cultivation during the year to come, at higher rents than anywhere else in the Union away from our great cities. A good cotton farm brings ten dollars per acre rent. The entire population is being reinspired with energy and hope. New men and new capital are coming in from the North. Labor is in great and constant demand—labor of every kind—and eagerly employed at high prices. A somewhat similar state of things prevails at all our larger posts. The circle of this improvement will steadily and rapidly expand. It will be multiplied more than tenfold during the year to come, and carry with it the elements of its own protection and further expansion. The conditions of its growth will compel closer settlement, more thorough organization, and the best class of immigrants—men of courage, enterprise, and experience. The rewards of labor and agricultural enterprise must for a long time be enormous. A hundred acres, yielding a bale of cotton to the acre, at current prices nets the producer over fifty thousand dollars, if he manages well, and meets with no great losses. Men will come to such inducements in swarms.

MOSQUITOES AND BLUEBERRIES IN THE ARCTIC REGIONS.—There is just enough summer here to breed swarms of mosquitoes of the most ferocious dispositions and enormous size. Heavy clothing is not thick enough to turn their proboscis, especially that of the female. Mr. Hall speaks of being driven "almost to madness by their stings;" of being attacked "with such violence that I was almost desperate." In August, he sat down by a solid snow-bank, and picked "a capital feast" of New England blueberries with fingers tingling for the cold.

"In a little spot, not over four feet square, one could count more than fifty different kinds of vegetation. Mosses, grasses, berry-bushes, flowers, willows, and many other plants, could be enumerated as abounding in that little plot. But all these were quite diminutive; for instance, the blueberry bushes were only from an inch to two inches in hight." p. 402.

THE INFLUENCE OF A CHRISTIAN SEMINARY.—The good influences of the Seminary among the Nestorians is shown by Mr. Perkins: "The number of graduates since Mr. Stoddard took charge of it, in 1844, has been about eighty. Of these, three or four only, were hopefully pious when they entered the school, while *only four* have left who were not professors of religion. Six have died in the faith; sixty-two are now engaged as preachers and pastors, and part of them also in teaching." "Facts of corresponding interest might be given, also, in regard to the graduates of the Female Seminary."

PLAGIARISMS FROM CHRISTIANITY.—There is much that is good in the Koran, but it is notorious that these portions are borrowed either from Moses or Christ, and are only a feeble reflection of the true light which came from above.

The systems of democracy which proclaimed liberty and equality were only distorted images of that glorious liberty and equality of the Gospel, in which there is neither Jew nor Gentile, bond nor free, but a "new creature" in Christ Jesus.

The brotherhoods of Freemasonry, Odd Fellowship, etc., are but a copy a long way after the universal brotherhood of believers of which Christ delights to call himself the elder brother.

The Socialists and Communists who have arisen at various times have only been imitating, in part, the first Christians who made a community of goods, and all true Christians since, who consider themselves only as stewards for the administration, to the best advantage, of whatever property God entrusts to their care.

When we hear of love, purity, unity and fraternity being sought from any other source or any other system than the Gospel, we think of broken cisterns which can hold no water, in contradistinction to the fountain of living waters.

A BEAUTIFUL THOUGHT.—Forty years once seemed a long and weary pilgrimage to make. It now seems but a step; and yet along the way are broken shrines, where a thousand hopes wasted it to ashes; footprints sacred under their drifting dust; green mounds where grass is fresh with the wattering of tears; shadows even which we would forget. We will garner the sunshine of those years, and with chastened steps and hopes push on toward the evening, whose signal light will soon be seen swinging where the waters are still and the storms never beat.—*T. W. Brown.*

SELF-DENIAL is never a complete virtue till it becomes a kind of self-indulgence. It must bathe itself in the fountains of a self-oblivious charity; forgetting fame and reward, rising above the constraints of prudence, and losing the nature of work, it must become the spontaneous impulse of our being, a joyous overflow of the souls liberty.—*Dr. Bushnell.*

FAITH AND HOPE.—Hope is nothing else but a spiritual fortitude, as faith is nothing else but a spiritual prudence.—*Luther.*

YOUTH'S.

DORA'S SUNDAY SCHOOL CLASS.

One pleasant afternoon in the winter of 1857 little Dora was hurrying along the streets of the city of J. It was almost evening, and as she passed up Washington street, she saw the old man with his lantern and ladder going around to light the lamps. "It will soon be dark," thought Dora, "and mother will be standing in the door to watch for me; may be she'll think I'm going to stay all night at aunt Sarah's; may be she'll send Arthur to meet me; any way I wish I was at home this very minute."

All at once she spied a little girl, no larger than herself, sitting on the sidewalk and crying bitterly. By her side was a great basket of clean clothes that seemed altogether too heavy for such a child to lift.

"What is the matter?" asked Dora, stopping a moment as she came up to her.

"I can't find the Irving House," said the child; "mother washes for some of the boarders, and I'm taking these clothes home."

"Why, that is the Irving House," said Dora; "that house right on the corner, with the stone steps where all those men are standing."

"I went there once," said the little girl, "but the men on the steps said that wasn't the place, and sent me 'way off ever so far to another street, and, O dear, I'm so tired."

"Well, it is the place," said Dora, decidedly; "I know it just as well as can be, and I'll go back there with you if you'll hurry."

So the two children started down the street together, Dora walking a little ahead of the other girl, and holding her head up very straight, though she was a little bit afraid. Her face turned very red as they went up the steps, and past the men who sat there smoking, but no one spoke to her, and in a few moments the clothes were safely delivered to the owners and the children back again in the street.

"Now," said Dora, "I must run every step of the way home, for they are lighting up the gas, and mother never likes to have me out so late."

But just at that moment she remembered that the superintendent had told them in Sunday school the week before to try and see if each one of them could not bring in a new scholar. Dora did not know any one among her little friends who did not already go to Sunday school, but here was a poor child who looked as if she had never heard of anything good in all her life, so she was the very one to ask. Back went Dora once more, running after the little girl, and after a few minutes' talk she promised to come to Sunday school the next Sabbath if her mother would let her.

"But how shall I know which church to go to?" asked the little girl; "what is the name of your church?"

"I don't know," said Dora, quite puzzled. "I've heard the minister call it the Lord's house; may be that's the name. Any way, you can wait right here on the corner, and I'll take you with me when I come. We go right down this street."

So the matter was arranged, and Dora ran home to find the family just sitting down to tea, and her mother quite anxious about her.

"That is right, Dora," said her father, when she told her story; "you may do a great deal of good." But her mother looked a little troubled, and said, "Do you think she is a *respectable* child, Dora?"

"I guess she's *'spectable,*" said Dora, doubtfully, "for she said, 'Yes, ma'am,' and 'no, ma'am,' to me."

Sunday morning came, and Dora, with her father and mother, and her brother Arthur, were walking down Washington street, when all at once Arthur began to laugh, and said:

"Do look there, Dora; don't they look funny?"

"O, it's my Sunday school girl," said Dora, "and she's got some more with her." And sure enough, there they stood at the corner, five of the oddest looking children—three girls and two boys. The girls wore sun-bonnets, though it was winter, and the boys had only coarse shoes without stockings on their feet. They all stood up in a row, taking hold of hand.

"Why, Dora Woodworth," said her mother, "you are not going to Sunday school with that set of frights."

"O do let me," said Dora; "I'll go on the other side of the street, so people needn't think we're all your children."

"Run along," said her father, and Dora marched down to Sunday school with her queer-looking friends, as proud as a hen with her first brood of chickens.

"Miss Clark," said she, walking up to her teacher, "I've brought some new scholars. I should think there was enough for a whole class, and, if you please, I should like to sit with them to-day, because they don't know any body but me, and I can tell them how to act."

If I had time to write I should like to tell you how Dora got along with her little scholars, and how some kind ladies met together once a week to make clothes for them and for other poor children who were gathered in from the streets, till by and by from Dora's little class grew up the mission school of that church.—*Ladies' Repos.*

DON'T DESPISE SMALL THINGS.—Some years ago a gentleman visiting a farmer took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve standing at his elbow asked him what it was. "Oh," said he, "nothing but a potato, my boy; take and plant it, and you shall have all you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall and planted in the spring, and so on till the fourth year, when the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato field would, by another year, cover his whole farm, asked to be released from his promise! Let us not despise small things.—*Merry's Museum.*

THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, April 13, 1865.

Notice.

THE office of the PACIFIC is removed to the northeast corner of Front and Clay streets, Room No. 1, up stairs.

Rev. J. A. BENTON,
" GEO. MOOAR,
" W. C. BARTLETT,
" E. C. BISSELL.
} Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

Collapse.

General Lee (C. S. A.) has surrendered! He accepted the conditions which Grant prescribed. The event occurred on Sunday, April 9th, 1865, one week after the evacuation of Richmond. At the time of the evacuation, Lee seems to have headed for Danville. Being intercepted he appears to have turned in the direction of Lynchburg. But he was so closely pursued that his weary and discouraged army could not keep beyond the necessity of fighting, nor out of the danger of starving. So he was compelled to make terms and capitulate.

The surrender was made on the banks of the Appomattox; and that stream became the "last ditch," in which they did not see fit to die. It is well. The name is neither sweet nor sonorous. It will never figure in literature, outside of the annals of the war. In some ballad it might be made to rhyme with "fat ox," yet it is doubtful whether such an animal could have been found near the camp, at the time of the surrender.

Lee has surrendered! Of course the Army of Northern Virginia is no more. As he was the commander-in-chief of the armies of the rebellion, it would seem that his capitulation should carry with it the forces in front of Sherman, as well as the fragments of armies in Mobile, and beyond the Mississippi. But concerning this we wait to be specially informed. Johnston and Beauregard must soon surrender, even if Lee's capitulation should be disregarded by them. They are not strong enough to withstand the combined legions of Sherman, that march so swiftly and smite so terribly. The dispersion or surrender of their column is therefore only a matter of time, and of a limited time.

That done, the war-power of the rebellion is gone. Great battles become impossible. Fighting ceases, except with guerilla-bands and plundering remnants of distant divisions. And now that the rebellion confesses itself mortal, and feels that it is *in extremis*, the indications are that it will die much easier and more submissively than most of us had expected.

What now is to be done? Questions of amnesty, pardon, confiscation, and reconstruction will now become pressing. There must be proclamations, trials for treason, sentences of death and banishment, settlement with loyal men, convictions, restorations, and endeavors to realize the new conditions of things. There will be, no doubt, an extra session of Congress. When, more than a year ago we urged that our Congressmen should be chosen in the Autumn of 1864—as they were—we anticipated that a year would end the rebellion, and that the close of the war would necessitate the assembling of Congress in extra session. The road back to peace, amity, and concord is not easy; but it must be taken; and all Christians should fervently pray that our authorities and people may be guided by wisdom from God.

The next amnesty proclamation will probably include nearly all civil officers, and the rebel armies, below the grade of Colonel, on conditions fit to be accepted. We trust that all the rampant "fire-eaters" and rebel instigators, including not a few editors, will be sent to some island penitentiary, to pass the term of their natural lives, in the service of that government which they so ruthlessly and braggartly attempted to destroy, and which they sneered at as the "old concern." We think the occasion, with its necessities, demands that several of the most prominent and virulent of the leaders of the rebellion should be hanged for their treason. The less virulent of the leaders we would have sent into banishment, and never allowed to set their feet again upon the shores of North America, whose bright destiny they have so wickedly marred. And we would have the franchise extended to all the population of the South, including "poor whites" and poor blacks, the confiscated lands being divided among the negroes of the South, that have fought in the armies of the Union. And in the reconstruction we would have Texas divided into two states.

But, we will not further anticipate the course of events. Let us devoutly thank God for this hour! Let us, in due time, have a national jubilee, and a general illumination across the breadth of the continent. Let us have a few splendid, labored orations, or else a few short and pithy speeches, in our celebrations. Let us not waste time and breath upon windy nothings, and gaseous spasms. For once, let all sorts of places be sacred unto the praise of God, every bar-room shut tight, every man sober, and every heart swelling with magnanimity, love and praise.

Worldly Integrity a Half-Hearted Affair.

Dr. Bushnell, in his latest discourses, tells this story of a man of his college acquaintance, to illustrate the fact that one may have a very nice sense of honor and duty in one direction and yet be a very base and unprincipled man, take him all in all.

This man was of so much repute in law that he is said to have made the greatest argument ever presented before the Supreme Court at Washington. His repute for integrity was scarcely less remarkable. "He had more than once kicked a man out of his office, who had come to engage him in a case plainly tainted with fraud, and would never allow himself to gain a point by the least deviation from truth. And yet he was a man of many vices, and withal of such infernal temper that his wife and children knew him only as a tyrant scarcely endurable. Getting exasperated almost to a pitch of insanity, by what he conceived to be a base attempt of his law partner to jew him, for he was a Jew, in a matter of business, he drew off in disgust and anger from his practice, determined to add nothing more to the profits of the concern, where before he had, in fact, brought all. As the contract still existed in law, the right of his proceeding might be questioned, but his almost over grown sensibilities to points of honor would no longer suffer him even to look upon the face of such a man. Still he would not so far disrespect the contract as to open a separate and rival office, but hired himself out as a common laborer in unloading coal from one of the ships in the harbor. While at work there, smirched and grimed by coal-dust, there came to him, in a few days, a client who wanted to engage him in a great cause involving the title to a vast property. Inasmuch as he must live, apart from all profits, he finally consented to take it, on condition that he should receive only a small day-wages allowance. He won the cause. And then five or six years after, when he had his family with him and was known to be short in the means of living, his old client, whom he had made a rich man, sent him a present of twenty thousand dollars. He was offended rather than pleased—as if he would do so mean a thing as to cover up the fact of a fee, under the semblance of a stipulation for day-wages. Forthwith he returned the present, and when it was renewed as a present to his wife, he required her also to send it back."

"Now this man so keenly sensitive to the matter of honor in business, as to be well nigh demoralized by it, was not even a virtuous man. He was in fact the most magnificently abominable man I ever knew. And he died as he lived. The steamer on which he was a passenger sprung a leak at sea, and when they called him to the pumps, protesting with an oath that he would do no so mean thing as to pump for his life, he locked himself up in his state-room, and there he stayed, like a tiger in a cage, till the ship went down."

This narrative presents an extreme case, but because extreme all the better for the purposes of illustration. This man plumed himself on his integrity and was complimented by his fellows as of such a character. But his integrity was only at one point: it was but a fraction of his whole manhood. That manhood, taken as a whole, was abominably wrong.

Such is indeed much of what the world calls integrity. It is half-hearted. Too often it is not even quarter-hearted. The man says, He means to be honest, to do his duties in this direction and that direction, but the question which God and which a good conscience asks is, Do you mean to be right in all directions? You intend to meet your obligations to your family, to your neighbors, to your clients, to your workmen, to your creditors, do you also intend to meet your obligations of gratitude, love and service to God? If not, there is no soundness, no wholeness, or what is etymologically the same thing, no holiness in you.

Or do you say, Lord, Lord; do you profess religion and commune at the Lord's table; are you gifted in prayer and savory with evangelical unction, but small, tricky in business, hard with your fellows, fretful, jealous, envious—you have the worldly, not the Christian integrity. For Christian integrity has its root in the choice of the hear, to do right in every direction, to love God supremely and man equally, whatever we do, whether we eat or drink, do business, get pleasure, do all to the glory of God. Without this wholeness, this holiness, this integrity, no man shall see God.

Office Discourses.—No. 63.

TEXT—Prov. 13:12. "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life."

Introduction.—Elsewhere it is written: "The desire accomplished is sweet to the soul." And herein is contained the philosophy of victory. It is accomplished desire, which, when it comes, is a "tree of life;" that is a tree furnishing the joy of life. As nearly all misery is resolvable into disappointed desire, so nearly all joy is the fruit of desire accomplished. There is joy in the consciousness of existence, and the very sensation is delightful, often, and it is a luxury even to have life. But all this pleasure is not from any desires of ours accomplished. Nevertheless, it is true that the bulk of our enjoyment springs out of what we desire and are able to accomplish.

Argument.—1. The soul lives through its accomplished desires. Our desires are the springs of all our natural ambitions. These ambitions may grow into abnormal, noxious things. But they are found in germ in all souls. Whether they shall become a tree of life, or not, depends on their culture and the style in which they are indulged. Fresh natures, certainly, wish to live. Their instincts are unto life. They are impelled into being. They pant for some sphere of endeavor. The earliest desires accomplished are those of the life itself, involved in the very struggle for existence. For, the life being a struggle with foes, from first to last, is every day a triumph, because it wins victories ever hour over its own incessant foes.

2. The soul grows by means of its accomplished desires. It is not natural to souls merely to live. They want space and occupation, and they crave employment, and they do not love defeat, and they taste the bliss of their being when they feel themselves in growth and expansion, and becoming enlarged. Desires endeavored and defeated give them experience, or enlargement in one direction; but that is not quite life, nor growth, in the joyful sensation of a nature charmed into a blessed acquaintance with itself, and its power, by the very sweetness of its accomplished desires. It is not simply by the work that we grow, but more by the results of the work in our gratification, and discovery. The work is incidentally a benefit; the accomplished desire is the real good.

3. The soul becomes fruitful through desire accomplished. All things need their times and seasons. They have their processes. These can not be dispensed with. They may be modified. They may be hastened, but not very often to the advantage of the product. Some things are slow of growth, and they utterly refuse to be hurried. Something must be attained, something matured, before our satisfactions begin. There is a sense of crudeness, imperfection, and insufficiency, until our desires are coming to their accomplishment. Life is insipid till we become factors, efficient workers in the world. One cherished, pure desire accomplished sets us on our feet, impels us to action, and urges us to new accomplishment. Leaf and blossom on the living tree disclose the life, and indicate the power; but the first single specimen of fruit is the true accomplishment, after all, of the tree's desire; and beyond that, what a life and what a product it may have!

Remarks.—1. The acceptance of the soul with God is the first Christian desire that is accomplished. Through that and beyond, how many attainments, how many results, ever sweet to the soul!

2. Desire accomplished is victory, and victory is always a source of pleasure; and it is so, a hundredfold more, if it be a victory for the right. Thousands of hearts are thrilling to-day with the joy of victory, that have been in the struggle only through their desires.

3. Can we have now a faint fore-light of the Redeemer's joy, when "he shall see of the travail of his soul, and be satisfied?"

[For the Pacific.]

Sabbath Services.—No. 2.

In our first paper, we endeavored to show that the good of the people demands a change in our Sabbath services. We now proceed to show that the good of the pastor demands it.

"The thing that thou doest is not good," said a wise old man, to Moses—"The thing that thou doest is not good. Thou wilt surely wear away." And a good deal less foresight than Jethro had, might safely predict the same thing of many of the Lord's prophets in our day. Men who prepare and preach two sermons a week, besides doing an amount of miscellaneous work which in any other business would keep a well paid clerk constantly occupied, ought to wear away. And they do wear away. From every quarter we hear of "vacant pulpits," "resignations on account of health," "furloughs for a year," "change of pastorate for a more genial clime," (which generally means a clime where old sermons are as good as new,) "clergymen's sore throat," "strange dispensations of Providence," "King cut off in the height of his usefulness,"—all which means, *worn out;* or, as Jethro has it, "*Worn away.*" And they are literally *worn away*—worn away from health; worn away from their parishes; many worn away from life. The ministry is fast coming to be literally *itinerant.* Europe swarms with divines *itinerating* in search of health; and the poor pastors who can't afford to go abroad, *itinerate* from parish to parish at home.

Now we believe this evil is increasing; and to those who preach, at least, it is getting to be alarming. It ought to be alarming to the people. It is no small loss to have a useful and beloved pastor snatched away from his people just as they have learned to love him, and just when they are beginning to reap the fruit of their united labors. And it must be poor consolation to a pastorless flock, to reflect that the man whom they loved so well, was worn away under the unnatural pressure of burdens which they permitted him to assume.

We are free to confess that recent events in this city have set us to thinking. Our vacant pulpits are telling their story, and, if we interpret it aright, the burden of it is, "The thing which thou doest is not good. Thou wilt surely wear away." The clergy are overworked; not simply because they must prepare two discourses every week, and such discourses, too, as will meet the demands of a refined and intelligent, not to say fastidious, people—though this is more than almost any other class of literary men are expected to do. What author writes four octavo volumes of three hundred pages each, every year, of well studied essays? But this could be safely done, perhaps, if this were all. If, when the forty or fifty pages of manuscript were laid away on Saturday night, the tired brain could rest all through the holy day, it would be easy. But no; the sermons are not done when they are written. They must be delivered; and they must be delivered with fevor; with an intensity of feeling in some degree commensurate with the interests for which God's ambassador pleads. The words must glow on the preacher's lips. But this cannot be unless the thoughts first glow in his heart. Hence, the brain work, and the heart work, which have been gathering intensity all through the week, must culminate in the pulpit, and that not once only, but twice every Sabbath, month after month, and year after year, till, by and by, exhausted nature gives way under the unnatural tension.

But perhaps this amount of work could be done with comparative impunity, if this were all. It used to be done. We are often told how the old divines delivered themselves of two or three sermons a week, each an hour long, and yet lived their three score years and ten; and we are asked why it cannot be done now.

One reason is, because people in these hurrying days will not endure sermons an hour long. If they would, it would lessen the preacher's labors amazingly. It takes time to condense.

But the main reason is, that there are more demands upon the preacher's time and energies now than then. If ministers could live the scholastic lives of the divines of those elder days, then, perhaps, they could live their three-score years and ten, and die among their own people. But the times have changed. If we mistake not, the work required of a clergyman, outside of the immediate prepartion for the pulpit, and the spiritual watch of the people, is largely increased. All the benevolent enterprises of the day, missions, Sabbath-schools, temperance, and all kinds of reforms, must be under his special watch and care. And all these consume time, and require special preparation. Not that clergymen are expected to interest themselves in the world's welfare any more now than then; but there are more schemes afoot—more is being done, and so more falls to their lot. Then again there is more literary work to be done. The sciences are farther advanced, and he must keep pace with them. There are more books to be read, and many of them he must read. There are daily papers, and these he must read. It will not do to say, let the news and the science go. He cannot let them go, both because they concern his work, and because the intelligent people of the present day will not, and ought not to tolerate ignorant men for their religious instructors. All these things take time and labor. But besides all this, there is the Sabbath-school, in which every pastor ought to work. It is his most hopeful field. He can work more efficiently there than any other man. He is needed there. The work cannot be done in his pulpit. He must be among the children for their sake, that they may know him and love him; and for his own sake, that he may know them and love them, and learn how to lead them into the good Shepherd's fold; and for his people's sake, that they may be stimulated by his example, and encouraged by his presence, and profited by his counsels, and especially that the Sabbath-school may appear to be what it ought to be, not simply a school where the children are taught, but a gathering of the people for religious instruction; another way of preaching the gospel; an institution where the oldest and the youngest, the highest and the lowest come to study the best of all sciences, the science of God. We say, the pastor ought to be in his Sabbath-school. But he cannot be there and preach two sermons besides, every Sabbath. There may be some who can—some elastic men who never weary, and whom you can stretch almost indefinitely. Yet even they will surely break suddenly, some day, under such an unnatural tension. But the mass of our clergy are like the mass of other men, easily exhausted by over-work. And so they rarely attempt all this work, and when they do, they go to their graves prematurely; or, if they are thoughtful enough to have a care for their poor bodies, they are forced to sunder the ties which bind them to their people, and seek rest in another field, where old sermons are new. We believe this overwork to be the explanation of the too frequent ministerial changes of these latter days.

But it is certain that, from some cause, ministers are overworked. We care not to affirm that they work harder than any other class of men. We incline to think that, as a rule, they do. We think they do more brain-work than men in any other profession. And brain-work is the work that kills; especially when coupled with the constant strain upon the sympathies which a pastor must undergo. Nothing exhausts the nervous energies so completely as this tax upon the sympathies, this weeping with those who weep, this heart-work among the poor, the sick, the dying, the bereaved. It is not simply the amount of work, but the kind of work. Still, we care not to affirm that ministers work more than any other men. Other men overwork—our merchants, and financiers, and statesmen. And they pay the penalty. But their excesses furnish no excuse for us. Ordinarily men have no right thus to contravene God's laws, and needlessly throw life away. And ministers least of all, for the harvest is great and the laborers are few, and God's husbandry needs men whose sun does not go down at noon.

For the Pacific.

Renan's Qualifications.

It seems to me worth while for us to pay our respects to M. Renan, as the PACIFIC does occasionally, because he is really the Jeff. Davis of the sentimental skeptics, whose plausible infidelity is being industriously circulated among the people wherever christianity has prepared the way by giving them an education. In reading his Life of Jesus lately, I took pains to look out his references to the New Testament, and I could ask no better proof of his unfitness to write it than the unfair and often puerile use he makes of the Scriptures. If any one of my readers has admired Renan's effort to appear candid, let him look out the references as I have done, and contrast his interpretation with the Christian interpretation of these passages. If Renan is honest, then I am unable to define dishonesty.

But I wished to call attention to his avowed claim to special qualification for writing the Life of Jesus. It is found toward the close of the introduction, p 50, Carlton's edition. I have criticised his unfairness. It is my wish to avoid what I condemn. The old Saxon proverb, "give the Devil his due," points out the true law of criticism. Now, in order to deal with the utmost fairness, I quote Renan's exact words, and not part, but all he says, vital to this point. He says, "To write the history of a religion, it is necessary first to have believed it (without that we could not understand by what means it had charmed and satisfied the human conscience); in the second place, to believe it no longer implicitly; for implicit faith is incompatible with sincere history."

Is he right? Is he qualified? Is he governed by correct principle? Can he be trusted? Will he write the truth?

But let us understand him. "It is necessary first to believe," he says, "in the second place, to believe no longer implicitly." If this principle is right, it will apply as a qualification for writing the history of astronomy, geology, virtue or morality, or the history of a nation. Will not this principle inaugurate a new era, if we elect as writers of history those whom M. Renan appoints? Apply the principle. You believe implicitly in virtue and morality; you never doubted a moment on the subject; hence you are not qualified to write on either. But, thanks to M. Renan, we may dispense with your services without apprehension, for (alas! as you and I think,) historians abound, qualified to write the history of virtue and of morality, too. In San Francisco are women who once believed in virtue and were virtuous; a time came when they doubted, they "believed no longer implicitly," and you and I, who "implicitly believe" in virtue, call these women unfortunates, women of the town. Mistaken society! You should honor these women! Hasten to appoint them teachers of virtue for the "undeveloped" and "unscientific" wives and daughters who still "implicitly believe" in virtue!

Men of business, behold your mistake! You talk of business morality. You practice it. You require it of your clerks; nay, you imprison men for not believing in it. Call these men from their cells. Honor them. Appoint them professors of your commercial colleges. Let them teach your sons and clerks the science of roguery! For are they not qualified? They once believed as you do. A day came when they doubted; they broke away from the old doctrines; they became more "liberal" in their views (with regard to your money!) and they took your money; some, more "liberal," took the man's life, and then his money!

Renan's principle has other applications. Benedict Arnold once believed in his country's cause, and bravely defended it. But a day came when he "believed no longer implicitly." You know the result. Washington also believed and believed implicitly to the last. Their countrymen have honored the latter, and held the former up to the scorn of the world. But at last Arnold has a friend. His name is Ernest Renan. By Renan's principle Arnold was the true patriot, Washington a narrow-minded bigot. It is time to hear from Arnold. Where is his "Farewell Address?" Let the spiritualists call him back, that we may learn patriotism from him!

Again, Jefferson Davis once believed in the United States Government; but as he "developed" he came to doubt, and then lost his faith; hence he would be a trustworthy historian of the Slaveholders' Rebellion, and not Abbot, Greely or Headly, who never lost faith in the good old way of the Union!

It seems to me that M. Renan is wrong, that he is governed by a false principle, and hence is not qualified for writing the Life of Jesus, or of any one, or any thing in which he "no longer has implicit faith." For what is faith? It is the trust, repose, rest of the mind in the truth of a thing. On what does faith rest? On evidence, on facts, on demonstrations, on known laws of spirit or matter. Now, is the mind incapable of weighing evidence, judging facts, testing demonstrations, until it loses faith in them? For example, Washington Irving had implicit faith in the "Father of his Country," and increasing years and knowledge only confirmed his belief. In the full maturity of his powers, with implicit faith in his subject, he wrote a life of Washington. Was he therefore disqualified for writing a sincere history, weighing the charges of Washington's enemies, as well as the praises of his friends? In other words is faith a bar to candor? Does belief preclude honesty? Is "implicit faith incompatible with sincere history?" Are doubters the only sure guides to truth? Is Julian, the Apostate, a better judge of Christianity, than Augustine, the Saint? Is Renan, the doubter, a better judge of Jesus, than Bushnell, the believer? Shall we discard Abbot, and elect Jeff. Davis historian of the Union? Then may we elect Ernest Renan to write the Life of Jesus. Until then the old orthodox way is a good way and a safe way, still.

Of course I do not hold that "implicit faith" will make any writer of any history infallible; but I do hold that it is not "incompatible with sincere history." Men are not predisposed to believe in Jesus, and so are not prejudiced in his favor. But if honest and earnest, they will believe in him from the force of truth, urged home on the conscience by the Spirit. But Renan comes to study the character of Jesus as a champion of skepticism, with a wide circle of infidel friends to urge him on and cheer him in his assault upon the Savior of men and the Son of God. Can we wonder at the result? His book is the legitimate fruit of the false principle under which he wrote it. We could not expect him to write any other kind of book than he has written.

J. A. J.

March 31, 1865.

Meeting of the Valley Association.

EDITORS PACIFIC:—The Valley Association has gathered and dispersed. For several days previous to the event, there had been an unwonted rustling of the leaves of all the trees without, by the northern gales, and within of Greek and Hebrew tomes, by the resident member of that body. It is due to history to say, that if no other good has been accomplished, we have all brightened up our swords. For surely "the sword of the Spirit" is "the Word of God," in the original. The appointed day was April 4th, the hour, 2 o'clock P.M. Father Thatcher arrived at one o'clock, and was immediately installed in the Hebrew chair, to help out the Folsom delinquent. At 4 o'clock, brother Tenney appeared; would have come sooner, but his horse, if not one of the creatures made subject to vanity, was certainly a source of great vexation of spirit. For he was subject to frequent attacks of conservatism, which hindered the progress of the journey very seriously. Mr. T. was furnished with a Hebrew Bible, and by supper time we had read the 53d chapter of Isaiah. On the evening train, Dr. Dwinell came, and we heard from him a most excellent discourse from the text "Thy kingdom come." The audience was small, because there was a doubt about the preacher's coming, and because we had celebrated the capture of Richmond nearly the whole night before. Dr. Dwinell did not break the flow of his sermon by divisions. But the points he made, were, that Christ has a kingdom on earth; that every heart should cry for it, and be opened to receive it; then each should live it in every relation; build it up, in family, society, and national life. He alluded to the special need of this prayer and labor in our nation now. That the doctrines of Christ may have full and free application in all our land, to all our affairs, and to all classes of our people. That Christ's will may "be done on earth as it is in heaven."

Next morning we organized by the choice of Dr. Dwinell as Moderator, who opened the meeting by reading and prayer. J. E. Benton was chosen Scribe. Two hours were spent in reading Ephesians in Greek. After hanging some time upon the first verse, it was finally conceded that "en Epheso" had a right to be there. And that *hagiois* meant Ephesian saints, *pistois* Christians generally. Brother Warren having arrived by the morning train, had the *zugon* put upon him, and as a true yoke fellow, helped plow through the roots, to the end of the chapter. As the Hebrew had been mastered by three fifths the day before it was passed. Then the question of "our duty to the negro, civilly, morally, and religiously," was discussed by each in turn. Or rather each stated the conclusion to which he had come. And all agreed that while it was not necessary to make a hobby of the question, that now is just the time to demand, accord to, and secure for the negro, equal civil and religious rights and privileges. Thatcher, Dwinell, Tenney and Warren are ultra radicals. In favor of immediate and vigorous efforts to extend the elective franchise to the negro. The Folsom member is conservative. He oils that part of the harness which holds back. He is inclined to make haste slowly, but is also averse to a difference with his brethren, and rather reluctantly assents for the sake of harmony. After deciding to meet in Sacramento, July 12th, to read in Greek, Ephesians 2d, and in Hebrew, Psalm 19; each to present the plan of a sermon on the seventh verse of the Psalm; taking for discussion, the Chinaman, choosing father Thatcher preacher, and Tenney substitute, and having a season of devotion, we adjourned.

Not, however, till brother Warren had read a letter from Rev. Norman McLeod, of Salt Lake City, and we had passed the following:

Resolved: That we have heard with great satisfaction, of the work of the Rev. Norman McLeod, at Salt Lake City. That we bid him and the church to which he ministers, a heavenly God-speed, and pledge them our cordial sympathies, earnest prayers, and all practical coöperation.

Verily,
THE GRAMMATEUS.

FOLSOM, April 10th, 1865.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

FIRST CONGREGATIONAL CHURCH.—We are informed that the church at Downieville have consented to give their Pastor, Rev. W. C. Pond, leave of absence for two months, that he may supply the First Congregational Church in this city, till the arrival of Rev. Mr. Wheeler.

COMMENCEMENT AT OAKLAND.—The commencement exercises of the College of California will this year be as follows: Oration before the General Alumni Meeting on Tuesday afternoon, June 6th, by Rev. Horatio Stebbins of San Francisco, and Poem by E. W. Sill, Esq., of Folsom. Anniversary Address before the College, on Commencement Day, June 7th, by Rev. Professor Durant of the College of California, and Poem by William L. Crowell, Esq., of San Francisco.

THE regular monthly meeting of the Young Men's Christian Association will be held at their rooms, No. 526 California street, on Monday evening, April 17th, 1865, at half-past seven o'clock, when an Essay will be read by Eugene A. Upton, Esq., upon the subject of "The Great Work Before us."

FIRST CHURCH OF JESUS CHRIST IN SALT LAKE.—This church had its origin in a visit, made by Rev. Jona. Blanchard, well known as formerly President of Knox College, and now of Wheaton College in Illinois. On his way home Montana Territory he was taken sick at Salt Lake. He received every attention from Gen. Connor, and learned many facts concerning Utah. On his arrival at Denver, Colorado Territory, he importuned Rev. Norman McLeod, of that city, a missionary of the Am. Home Missionary Society, to go at once to Salt Lake. As soon as permission could be obtained from the Society, Mr. McLeod came. On the 23d of January he preached his first sermon to a large and attentive audience. Since then he has preached three times each Sabbath. The church was organized with eighteen members on the Congregational basis. A society was formed to co-operate with the church. Four names had on the 20th March signed $3000 towards building a church, which will be imperatively needed. During the summer it will be possible to meet in the open air or under some slight shelter. But before cold weather they ought to have a fine church edifice. They are too few in numbers to build such a church as ought immediately to be erected, and they appeal for aid East and West. This church and society have already given a unanimous call to Rev. Norman McLeod to become their pastor.

DEDICATION.—The new Protestant church in Smartsville was dedicated last Sabbath: sermon by Rev. Dr. Happersett, of Stockton.

REV. ARTHUR E. HILL has received from the Vestry of the Episcopal Church in Sonora an invitation to take full charge of the Parish, which he has accepted, with the consent of the Church authority in San Francisco. He will continue to visit Calaveras county and Amador.

OREGON.—Dr. E. C. Adair, who is now in Idaho Territory, has been approved by the Oregon Congregational ministers as qualified to preach the Gospel.... Mr. P. S. Knight, who has also been similarly approved, has been invited by the church in Oregon city, to become its pastor.... Rev. Geo. H. Atkinson, of Portland, has given us a short but pleasant call, good news of the kingdom in Oregon: and leaves for a few months stay at the East. He hopes not only to recreate himself and his family, but to help the cause of our churches on this coast. He will attend the national council at Boston.

DR. WM. C. ANDERSON ON REUNION.—The former pastor of the First Presbyterian Church in this city has written a warm letter in favor of Reunion. We give the following extract:

"Having passed more than thirty years of my ministerial life in the West, and nearly one-third of those years on the extreme frontier, I have seen and felt more than Eastern men can, the practical evils of division. Independency, the modified Episcopacy of the Methodist church, and Diocesan Episcopacy are undivided, while Presbytery is divided. With a faith as pure and a form of government as Scriptural as theirs, Presbytery ought to be able to do its full share in the great work of world-evangelization; but where they have one house of worship to build, we have two, where they have one minister to support we have two, and hence, where they are strong, we are feeble. So obvious has this practical evil become to the brethren on the Pacific Coast, that they have, for the last three years, been earnestly discussing the question of reunion, and with but few exceptions, they are all ready and anxious for it."

PREACHING AT THE STATE REFORM SCHOOL.—We are informed that hereafter regular religious services will be held at the Reform School every Sunday. The Rev. H. H. Rhees, of the Baptist Church, and Rev. J. B. Hill, of the Methodist Church, having volunteered their services. —*Appeal.*

A JUDGE OF "JUSTICE."—A missionary arrived in this city Dec. 13th, 1864, and on January 2d following he wrote a letter to the *Presbyter*, in which he says:

"As Presbyterians, we greatly need two things here: 1. A union of the Old and New School synods. 2. A weekly Presbyterian paper. The PACIFIC is controlled by Congregationalists, and they seldom do justice to Presbyterians in their statements."

Well, we have determined this once to let them do justice to themselves. Perhaps after our brother has been here longer he will be a better judge. We do not think he has done justice to us nor to himself in this statement.

Eastern and Foreign.

Congregational.

MASSACHUSETTS AND A. B. C. F. M.—Massachusetts gave $154,577 to the Am. Board last year, nearly one-third of the whole amount contributed.

BALTIMORE.—The first service of Congregationalists in Baltimore was held on Feb. 5th, under charge of Rev. J. P. Gulliver.

ORDINATIONS OF COLORED MINISTERS.—Mr. Jas. H. Muse has been ordained over the Mount Zion church in Cleveland, Ohio, Feb. 19th. He is a graduate of Oberlin, and there has been considerable religious interest in connexion with his labors with this young colored church.... On Feb. 27th Rev. Hardy Mobley was ordained as a missionary in the Union Congregational church, Brooklyn, N. Y. Rev. H. W. Beecher preached the sermon and Dr. Storrs gave the Right Hand. Mr. Mobley was born a slave at Augusta, Ga. He returns to Georgia to labor.

NEW CHURCH IN VERMONT.—At Berlin, Feb. 16th.

CHURCHES IN BROOKLYN, N. Y.—Fifty members were received to the South church, first Sunday in March.... The State street church have extinguished a floating debt of $10,000, and one half of their funded debt.. At a second meeting in Dr. Storrs' church, it was decided, 54 to 12, to join orally in the Lord's Prayer and read responsibly the Psalms.

REVIVALS.—At Princeton, Mass., where our brother, Rev. J. S. Zelie, is laboring, fifteen persons were received to the church on the last communion.... From 160 to 200 converts at Milwaukee, Wis.... Thirty at Farmington, Ill; 100 at Lyons, Iowa. Sixteen new family altars at Reedsburg, Wis.... Great interest in Glastenburg (South) Conn.... A remarkable revival in Rockford Female Seminary, Ill.... At Mineral Point, Wis., seventy or eighty persons have found hope.... Fourteen have joined the church at Marshall, Ill.... Twenty conversions at Kedwanee, Ill.

ANDOVER THEOLOGICAL SEMINARY.—"The Seminary has at present an endowment fund safely invested and yielding interest amounting to $350,000. The public buildings, five professors' houses, lands, libraries, etc., are valued at $200,000. The Library Fund is $20,000. The Beneficiary Funds $60,000. Total amount of present endowment $630,000. The foundations of a new library building, and of a new chapel are laid, requiring $50,000. For increase of salaries, of beneficiary fund, a sixth professor, lectureships, fellowships, salary of librarian, there will be needed $120,000. Making a grand total of $800,000.

"In regard to '*large donations*' it is not easy to reply to your questions, for, in one sense, all our funds have come in *large* sums from few individuals; yet there have been a few gifts much larger than the others. Of the *Founders* of the Seminary, one man gave at first $20,000 in cash, and afterward $90,000 more, making in all $110,000. Another gave at first $20,000, and afterwards upwards of $150,000 more, making about $175,090. Another $10,000 at first, and his widow $30,000, making $40,000. Another $10,000 at first, and afterwards, $25,000, making $35,000. Within the last ten years we have received aid in many similar sums, and from a few persons large gifts, thus: From one person two donations of $15,000 each, $30,000. From another, $20,000. From three others $10,000 each, $30,000. From another $5,000, and another $4,000, $9,000. From many $1,000 each, besides smaller sums, say $51,000. Total $520,000.

"And yet we are maturing plans to raise from $100,000 to $150,000 more."

Presbyterian.

REVIVALS continue. In Salem Presbytery, Indiana, they have brought twenty new members to the Bloomington church; fifty-two were received to the church in Seymour, and nineteen to the church in Mitchell.... Nineteen have been added to the church in Little Mill Creek, O., seven-

A FAMILY NEWSPAPER, d...ana, thirteen at Education and General new... y as fifty are in- of the General Association ... ing, Iowa.. .sev- the organ of no sect or ... en... of gain, and pl... hurch in Washington, India... and ... at work is commenced at Braintree, N. J.... A good deal of interest at Gallipolis, O, is reported.... Similar things are reported at Livonia, Indiana, Richmond, Ky., and Upper Ten Mile, Pa. .... A letter to the *Presbyterian* says that there is much religious interest in the bounds of the Presbytery of Newton.... Rev. H. C. Mullen, who lately sent us an an account of a work of grace in his church, at Bardolph, Ill., writes in a business letter of Feb. 5th, the result as follows: "Our meeting has closed, and we have received into the church, *fifty-three members*. Still there is a great interest in the church and in the surrounding neighborhood.... In Danville, Ill., twenty-three have been added to the church.... At College Grove, and at Lowville, Wis., good tidings come to us.... To the church in Two Ridges, O, thirty-seven were joined at a single communion; twenty-nine at Stewartstown, Pa., twenty-one at Alliance, O.

REV. GARDINER SPRING, D.D.—This venerable pastor and divine, the honored patriarch of our churches, is devoting the evening of a long career of distinguished usefulness in preparing for the press the memoirs of his own life and times.

—It is said that throughout the territory recaptured by our armies from the rule of rebellion, only two Presbyterian ministers have continued at their posts. These are Rev. Dr. Stratton at Natchez, and Rev. Dr. Axton at Savannah. Those at Memphis, Vicksburg and New Orleans, abandoned their churches when the cities came into our hands.

—The catalogue of the Presbyterian Theological Seminary of the Northwest, at Chicago, shows the number of students, as follows: Senior Class, 6; Middle, 4; Junior, 13; Total, 23. The professors are Rev. Drs. Lord, Halsey and Elliott.

AUBURN SEMINARY.—The catalogue of our school of the prophets is just out, and gives the names of forty students in attendance upon its course of instruction—seventeen Seniors; eleven in the Middle class; and twelve in the Junior—and we are assured, by those who ought to know, that they are a fine body of young men, and give promise of great usefulness.

COMPARATIVE STATISTICS.—Since the secession of the Southern Churches, the two great branches of the Presbyterian Church are more evenly balanced than many suppose. The following tables, compiled from the Minutes of the year 1864, may be interesting to those who are anxious on the subject of a reunion:

	O. S.	N. S.
Synods reported	25	22
Presbyteries	126	105
Ministers	2.265	1,644
Churches	2,626	1.442
Communicants	231,960	138,074

The benevolent contributions of the two bodies which will perhaps represent their relative activity, do not admit of comparison except on the four objects following, the New School being silent on the objects for which the churches have contributed:

	O. S.	N. S.
Domestic Missions	$86.414	$174.177
Foreign Missions	126,515	98.529
Education	135,344	88.353
Publication	28,184	74.442
Total	$376,527	$437,502

PROGRESS OF THE WAR.

None of the readers of the PACIFC, certainly, can have failed to to hear the good news of the week past. It seems something like a work of supererrogation to record it, that in addition to the taking of Richmond, with a large number of prisoners, war material, &c., Lee's whole army has been captured, including that renowned General himself. This capture was brought about by the combinations of General Grant, which made it impossible for Lee to escape. He did his best by forced marches to escape, but Sheridan's cavalry were too quick for him. The correspondence of the Generals previous to the surrender, has been received, but no further particulars. The rebel army was allowed to depart on its parole, not to take up arms against the government again, until regularly exchanged. The easy terms proposed, probably sprung from a desire to conciliate and arrive at an early peace. Johnston's army still confronts Sherman in North Carolina, but it is not likely that he will hold out against the overwhelming odds that can now be brought against him.

Our last accounts from Mobile represent that an attack in that place was in progress. We hope that in a few weeks, at least, we shall be able to discontinue this column under its present heading. Even now we are tempted to write in place of "Progress of the War," "Progress of the Pacification." The end is at hand! God be praised! May He give us wisdom to use our victories aright as He has given us strength to win them!

A Word to Smokers.

'Tis not our intention to preach a reform against the growing and sociable use of the weed, for it is a luxurious comfort. What gentleman we ask, old or young, who is addicted to this habit of enjoying himself behind a good Havana, particularly after a hearty meal, will dispute us? We speak from experience, for we often indulge in a good cigar ourselves, but what we wish to suggest is, try that justly popular fragrant, convenient and efficacious Dentifrice SOZODONT, just the thing after smoking; removes instantly the unpleasant taste and odors attendant on the use of tobacco; 'tis refreshing and agreeable, and leaves the mouth cool and sweet.

All Druggists sell it, price 75 cents per bottle.

MARRIED.

In this city, April 2d, by the Rev. H. Goodwin George F. Knacke to Eliza Burns, both of San Francisco.

In this city, April 3d, by Rev. F. M. McAllister, James B. Mandain to Hannah Parkinson.

In this city, April 5th, by Rev. F. M. McAllister, John E. Kincaid to Mary W. Loughlin, both of San Francisco.

In this city, April 6th, by the Rev. F. M. McAllister, Philip Van Tassel to Mary Ann Hart.

In this city, April — by the Rev. F. M. McAllister, C. B. Greene to Mary E. Smithson, both of San Francisco

In this city, April 9th, by the Rev. C. B. Wyatt, Edward Shutliss to Mrs. Lucinda W. Kaiser.

In Alameda, at the residence of J. T. Clements, April 9th, L. G. Clement to Minnie L. Card, both of San Francisco.

In Petaluma, March 30th, David F. Parish to Sarah E. Linebaugh.

In Virginia City, April 2d, Charles Colby to Helen Hamilton.

In Marysville, April 1st, John W. Cay to Mary E. Newman.

Near Santa Rosa, March 30th, N. W. Bostwick to Addie Looney.

DIED.

In this city, April 5th, of consumption, Mrs. Sarah E. V., wife of Wm. H. Dwyer, aged 31 years.

In this city, April 5th, Charles Bertrand Hyde, a native of Newark, Wayne county, New York, aged 20 years and 11 months.

In this city, April 4th, S. R. Copeland, a native of Pictou, Nova Scotia, aged 35 years.

In this city, April 5th, John B. Carr, a native of Louisiana, aged 50 years.

In this city, April 7th, Charles F. Lott, aged 44 years, formerly of Liverpool, England.

In this city, April 9th, William Nelson Arthur, son of J. D. Arthur, of this city, aged 26 years.

In this city, April 9th, Mary M., daughter of G. W. and Mary M. Beaver, aged 3 years 9 months and 21 days.

In this city, April 8th, F. S. Miller.

In this city, April 10th, Rebecca F., wife of Capt. Wm. Barker, aged 52 years.

In this city, April 10th, at City and County Hospital, Charles Dow, a native of Massachusetts, aged 35 years.

In this city, April 10th, at City and County Hospital, J. H. Wilson, a native of England, aged 51 years.

In Sacramento, April 9th, Jeremiah H. Gage, a native of Albany, New York, aged 47 years.

In Benicia, March 26th, Lucy A., wife of Charles R. Street, aged 29 years.

In Santa Cruz, April 7th, John P. Carroll, eldest son of John Carroll, Esq., of this city.

In Missouri Bend, Butte county, March 11th, T. B. Tatham, aged 21 years.

In Missouri Bend, Butte county, March 16th, H. M. Long, aged 48 years.

In Honey Lake Valley, March 5th, Jane, eldest daughter of J. and Sarah Dunn, aged 9 years.

In Rough and Ready, Nevada county, March 29th, Joseph Lee, son of James and Alvira Hewitt, aged 2 years, 10 mos.

In Centerville, Alameda county, April 4th, Joanna Norris, wife of G. S. Norris, aged 30 years.

In Sacramento, April 4th, Samuel Boyer, a native of Pa., aged 66 years.

In Mariposa, March 30th, John Decker, aged about 28 years.

In Guaymas, Mexico, March 7th, Frances E., wife of B. F. Rountree, aged 28 years.

San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS., Wholesale Provision Merchants, 406 Front street.

Flour, extra, ℔ bbl.	14 50	@15 50
Do Superfine	13 00	@14 00
Corn Meal, ℔ 100 ℔.	4 50	@ 4 75
Wheat, ℔ 100 ℔.	5 00	@ 5 25
Oats, choice, ℔ 100 ℔.	2 62½	@ 2 87½
Barley, ℔ 100 ℔.	3 10	@ 3 25
Beans, ℔ ℔.	— 5½	@— 6
Potatoes, ℔ ℔.	— 3	@— 4
Hay, ℔ ton	15 00	@18 00
Live Oak Wood, ℔ cord	7 —	@ 8 —
Beef, on foot, ℔ ℔.	— 8	@— 9
Beef, extra, dressed, ℔ ℔.	— 18	@— —
Sheep, on foot, ℔ ℔.	— 2½	@— 5
Hogs, on foot, ℔ ℔.	— 10	@— —
Hogs, dressed, ℔ ℔.	— 12	@— 17
Groceries, Etc.		
Sugar, crushed, ℔ ℔.	— 17	@— 17½
Do China, ℔ ℔.	— 12½	@— 13
Coffee, Costa Rica, ℔ ℔.	— 21	@— 23
Do Rio, ℔ ℔.	— 21	@— 22
Tea, Japan, ℔ ℔.	— 70	@— 80
Do Green ℔ ℔.	— 50	@— 85
Carolina Rice, ℔ ℔.	— 17½	@— 18
China Rice, ℔ ℔.	— 12½	@— 13
Coal Oil, ℔ gall.	— 90	@— 100
Candles, ℔ ℔.	— 22	@— 25
Ranch Butter, ℔ ℔.	— 30	@— 35
Isthmus do ℔ ℔.	— 30	@— 37½
Cheese, California, ℔ ℔.	— 16	@— 18
Eggs, ℔ doz.	— 47½	@— —
Lard, ℔ ℔.	— 23	@— 25
Ham and Bacon ℔ ℔.	— 22	@— 25
Shoulders, ℔ ℔.	— 15	@— —

SPECIAL NOTICES.

ALLCOCK'S POROUS STRENGTHENING PLASTERS

Have the compactness of kid leather and the flexibility of a silk glove. They are becoming appreciated by an intelligent public. They have restored the withered hand, removed the unsightly hump, cured varicose veins and external aneurisms. For all affections of the chest, weight about the diaphragm or upper portion of the bowels, in colds and coughs, for injuries of the back, for all strains or bruises, for a weak back, for nervous pains of the bowels, and other nervous affections and cramps, for heart affections—in all cases they have to be used to be properly appreciated.

As strengthening plasters, and for skin diseases, especially moth of the skin (lichen), and all unsightly discolorations, they are unsurpassed. In affections of the kidneys, in nervous diseases, stitches and epilepsy, in pains of the back, of the chest, and in tic doloreux and rheumatism, applied over or near the part where the pain is felt, their application is attended with the most satisfactory results

THOMAS ALLCOCK & CO., "Brandreth Building," New York.

W. F. BRANDRETH, OFFICE AT CRANE & BRIGHAM'S, San Francisco.

Sold by all Druggists. dec8-6m

Coughs and Colds.

Sudden changes of climate are sources of Pulmonary, Bronchial and Asthmatic affections. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to "Brown's Bronchial Troches," or Lozenges. Few are aware of the importance of checking a cough or "common cold," in its first stage. That which in the beginning would yield to a mild remedy, if neglected soon attacks the Lungs. "Brown's Bronchial Troches," or Cough Lozenges, allay irritation which induces coughing, having a DIRECT influence on the affected parts. As there are imitations, be sure TO OBTAIN the *genuine*. Sold by all dealers in Medicine, at 25 cents a box.

Redington & Co., Agents for California. mh16-1m

DR. H. A. BENTON, Electro-Magnetic Physician, Of New York,

Has just arrived, and opened a suit of Rooms and Office, At 109 Montgomery Street,

where he will practice in a COMMON SENSE way for the cure of Chronic and Nervous Diseases. Having been engaged in the Magnetic and Electrical Appliances, and Vapor Baths for eighteen years, as a specialty, declares himself well skilled in the various forms of disease and treatment, with little or no medicine. Cards and Circulars, with certificates and references, will soon be in readiness. Please call at, or address 109 Montgomery street, or Occidental Hotel. Hours, from 10 A. M. to 5 P. M.

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Address me at the Occidental Hotel, or at my Rooms. ap6-tf H. A. BENTON.

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Incorporated Feb. 23d, 1861. Re-incorporated July 28th, 1864. (UNDER THE STATUTES OF THE STATE OF CALIFORNIA)

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They Cure Dyspepsia, Reduce, Lessen and Expel the Principle of Disease.

DR. THOMAS R. BAZARD, of Portsmouth, R. I., says: "That twenty-seven years' experience with this medicine confirms his belief that in very few instances would the Physician's services be required if Brandreth's Pills were promptly used in the early stages of disease"

MR. LOUIS C. VOGT, publisher of the *Morristown Banner*, says in that paper, in the month of January, 1863, over his own signature, that this noble medicine, Brandreth's Pills, cured him of Dyspepsia and Costiveness, when all other medicine and advice which he had tried had proved altogether useless for his relief; and, further, that their effect is so pleasant that a child would not complain.

But their merits are well known; in full doses there is no surer purgative; in smaller ones they act as a gentle stimulus, curing costiveness, and purifying the blood. They are every day curing thousands who were deemed incurable until this blessed medicine was used.

It is now well known that the BRANDRETH PILLS have cured thousands of hopeless and helpless persons, even when the first physicians had pronounced them beyond all human means of relief. It is now not only well known that the BRANDRETH PILLS *do cure*, but it is also understood *how* they cure—by their purifying effect on the blood, they restore the body to health.

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Premiums received by this Company for Fire Insurance, are not sent to Eastern States nor to Europe, to enrich Stockholders there, but are accumulated for additional Security, to the Capital for the payment of Losses.

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Organized in Conformity with the Laws of the State of California.

IS NOW PREPARED TO ISSUE POLICIES of any amount not exceeding $20,000 in any one risk, upon Buildings, Merchandise, Incomes, Vessels, and Cargoes in Port, and other Personal Property, against Loss or Damage by Fire: also, the Lives of Persons at home and abroad; and Vessels, Cargoes, Freights, Specie, and other Insurable Property, and Interest against the Perils of the Seas, Inland Navigation and Transportation, on as favorable terms as any other responsible company.

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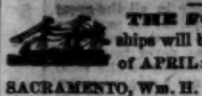

THE FOLLOWING STEAMships will be despatched in the month of APRIL:

SACRAMENTO, Wm. H. Hudson, Capt., April 13th.
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From Folsom street Wharf, at 9 o'clock A. M. punctually,

FOR PANAMA

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

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Jobbers and Country Merchants supplied upon the most favorable terms.

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The experience of years proves them to be the best Safes in the world.

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Also, in constant receipt by every Steamer, FRESH GARDEN, FLOWER, FRUIT and FIELD SEEDS, of all varieties, which are offered at wholesale or retail, at lowest market rates. Orders by mail or express, will receive prompt attention.

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MONDAYS and THURSDAYS—Catalogue Sale of Boots, Shoes, Clothing, Hardware, Fancy Goods, etc.
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NOTICE. Mr. GILBERT PALACHE has an interest in our business from this date.

H. M. NEWHALL & CO. San Francisco, January 3. 1865. feb2-t

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Commencing April 3d, 1865, and every evening in the week, except Saturday, at 7 o'clock. Tuition for the term of 3 months, $15 in advance. Pupils receiv... at all times. fe2-3m

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On the 15th of October, 1864, Miss ATKINS resumes, after a year's absence, the control of this Institution, and hopes, with renewed health, energy and care, on her part, and with the assistance of her old corps of well known and thoroughly qualified teachers, to make the school worthy of the patronage of a discriminating public.

This Institution has never been sold, or its ownership transferred; but it was rented for one year, with the special understanding that its character and identity should be preserved. The period of rent has expired; and on Miss ATKINS' return to the school, it becomes established on a more permanent basis than ever before.

The Discipline, Regulation and Course of Study of the School are such as have been published, annually, in its Catalogues; or, materially, such as are found in the best regulated Seminaries for Young Ladies.

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Tuition, Board, Lights, Washing, Family Care... $30.00
PER MONTH OF FOUR WEEKS.
Academic Course... $5.00
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FREDERICK A. BUTMAN.

☞ The Spring Term opens January 4, 1865. Jan5-3m

NAPA YOUNG LADIES' SEMINARY.

The next Session of this School—located in the healthy and beautiful town of Napa, will commence Tuesday, January, 3d, 1865.

The course of Study is thorough and comprehensive. Pupils can enter the Seminary at any time, and boarders will find it a retired and pleasant home.

For further particulars, apply to MISS M. S. McDONALD, Principal. dec29-is3m

BOARDING AND DAY SCHOOL For Boys 14 years of age, Fourth Street, between Jefferson and Grove OAKLAND.

The next session of this School will commence on MONDAY, JANUARY 16th, 1864.

MISS MARY A. DOYLE, PRINCIPAL

Among the various establishments in California, there is not one especially conducted for young boys. Miss Doyle's School at Oakland is designed exactly to meet this requirement, where the pupils will receive not only the very best instruction in the solid branches and accomplishments, but, being under the constant supervision of the Principal, they will be trained in habits of obedience, order, and politeness, so necessary to success and happiness in life.

The health of the pupils will receive particular attention, and their diet and clothing be cared for as if under the watchful eye of a parent.

The location is eminently healthy, with plenty of ground for exercise.

An accomplished teacher of French, who is a native Parisienne, is a member of the household, and the French is at certain portions of each day prescribed as the only medium of familiar conversation.

TERMS—payable invariably in advance, $30 per month, for board, washing and mending, and tuition in the English branches, vocal music with French inclusive.

In the case of very young pupils, who require special personal attendance, a small extra charge of $5 per month will be made for the same.

Instrumental Music and Drawing taught in the most thorough manner, and at the lowest possible prices.

No deduction for absence or sickness, save for one month.

$4 per month, or $1 per week for day pupils.

REFERENCES.
Reference is made, by permission, to the following gentlemen. Those in *italics* have had children under the care of the principal:
Rev Prof. Durant, College of California, Oakland.
Mark Brumagim, Esq., Banking house of Brumagim & Co., San Francisco.
Rev. E. B. Walsworth, Oakland.
E. D. Wheeler, Esq., Attorney at Law, corner Montgomery and California streets, San Francisco.
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OAKLAND ACADEMY, A Select Classical and English Boarding and Day School, Ninth Street, below Broadway, OAKLAND.

Rev. DAVID McCLURE, A. M., Principal.

The Academic Year is divided into two terms of five months each. The first term commenced on the second Monday of July, and the second term on the second Monday of January.

Having limited the number of scholars, the Principal, who has had many years of experience in teaching at the East, and in this State, pledges his entire time and personal attention to those committed to his care, that he may secure for them a thorough preparation for business or for College.

While the mental and moral culture of the students will be most earnestly sought, it will be no less the aim to give constant attention to bodily exercise and for the formation of such habits as will secure and preserve health.

Except in special cases, no pupil under twelve years of age will be received; nor need any apply, unless it is his purpose to give prompt obedience, and conform his habits to the regulations of a well-governed Christian family.

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College of California.

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Candidates for admission to the College must present to the Faculty testimonials of good moral character from their teachers or other reliable persons; and those who are admitted from other Colleges, are expected to produce certificates of admission in good standing.

For admission to the Freshman Class, candidates are examined in the following studies: Latin Grammar, Andrews and Stoddard's; Andrews' Latin Reader; Cæsar's Commentaries, first five books; Cicero's Select Orations; Virgil's Bucolics, and the first six books of the Æneid; Latin Prosody and Composition; Greek Grammar, Crosby's; Crosby's Greek Exercises, through; Xenophon's Anabasis, first five books; Greek Testament, the two Gospels, Luke and John; the Greek Accents; English Grammar; Elements of Rhetoric; Geography; Higher Arithmetic; Algebra to Quadratic Equations; and the rudiments of French and Spanish.

No candidate will be admitted to this Class under the age of fourteen years, nor to an advanced standing without a corresponding increase of age.

The Examination will take place on TUESDAY, of Commencement Week, June 6th, or at the beginning of the College year, August 2d.

These terms of admission are published for the information of those who may be engaged in various parts of the State, or elsewhere, in preparing to enter the College. mh3-istf

THE FARM.

THE CHANGELING.

BY JAMES RUSSELL LOWELL.

I had a little daughter,
And she was given to me
To lead me gently backward
To the Heavenly Father's knee,
That I, by the force of nature,
Might in some dim wise divine
The depth of His infinite patience
To this wayward soul of mine.

I know not how others saw her,
But to me she was wholly fair,
And the light of heaven she came from
Still lingered and gleamed in her hair;
For it was as wavy and golden
And as many changes took,
As the shadows of sun-gilt ripples
On the yellow bed of a brook.

To what can I liken her smiling
Upon me, her kneeling lover,
How it leaped from her lips to her eyelids,
And dimpled her wholly over,
Till her outstretched hands smiled also,
And I almost seemed to see
The very heart of her mother
Sending sun through her veins to me!

She had been with us scarce a twelvemonth,
And it hardly seemed a day,
When a troop of wandering angels
Stole my little daughter away;
Or perhaps those heavenly Zingari
But loosened the hampering strings
And when they had opened her cage-door,
My little bird used her wings.

But they left in her stead a changeling,
A little angel child,
That seems like her bud in blossom,
And smiles as she never smiled;
When I wake in the morning, I see it
Where she always used to lie,
And I feel as weak as a violet
Alone 'neath the awful sky.

As weak, yet as trustful also;
For the whole year long I see
All the wonders of fanciful Nature
Still worked for the love of me;
Winds wander, and dews drip earthward,
Rain falls, suns rise and set,
Earth whirls, and all but to prosper
A poor little violet.

The child is not mine as the first was,
I cannot sing it to rest,
I cannot lift it up fatherly
And bless it upon my breast;
Yet it lies in my little one's cradle,
And sits in my little one's chair,
And the light of the heaven she's gone to
Transfigures its golden hair.

THE BLUE AFRICAN LILY.

This is a noble plant, with a bulbous root, somewhat resembling that of a leek; and it retains its leaves all the winter. There is a variety with striped leaves. *A. albidus* has white flowers, but it does not differ from the common kind in any other respect. The African lilies all require a loamy soil, enriched with very rotten manure from an old hotbed loosely shaken down in the pot, but not pressed; and they should be fully exposed to the light. They should also have plenty of water when they are in a growing state; and they should be shifted repeatedly into larger and larger pots, each only a little larger than the preceding one, taking off the offsets every time, if any should be found, till the flower-buds are formed. The plants are always very large before they flower; and when the flower-buds form, they should be in a large pot, so that the roots may have plenty of room; and they should be abundantly supplied with water, taking care, however, not to let any remain in a stagnant state about the roots. Thus treated, and kept in a greenhouse or living-room, or under a veranda, this plant will frequently send up a flower-stalk above three feet high, crowned with twenty or thirty heads of flowers, which will come into blossom in succession. When in flower, it may be placed in the open air, and forms a noble ornament to an architectural terrace, or a fine object on a lawn. If the Agapanthus is wanted to flower when of a comparatively small size, it should not be so often shifted; and when it is, the pots need not be so nearly of a size; once shifting in the spring will, indeed, be enough; and if the roots are so large as to require a pot of inconvenient size (for the roots must have plenty of room), the bulb may be divided, and the strongest of the fibrous roots cut off, without injuring the plant, or preventing it from flowering.

SELECTED RECIPES.

FROZEN PUDDING.—Fill the mould with different kinds of sweetmeats; you can place them to form any figure you please. Whip to a strong froth as much cream, with a little sugar and flavoring of any kind, as will fill your mould; turn into the mould a teacup of brandy; fill it with the cream; put it into a cream-freezing tub, with plenty of salt and ice; let it remain six or eight hours. This is very nice for the supper-table.

PANCAKE WITH FRUIT.—Take four eggs, a cup of cream, or rich milk, and flour enough to make rather a thin batter; add a little fine sugar and nutmeg. Butter the griddle; turn the batter on; let it spread as large as a common pudding-plate; when done on one side turn it with a pancake-slice; have ready some nice preserve, spread it over, roll the cake up; put on to a flat dish; sift on a little fine sugar. Serve hot.

FRIED BREAD PUDDING.—Take a stale loaf of baker's bread; cut it in slices; beat up six eggs; stir them into a quart of milk; dip the slices into the milk and egg; lay them upon a dish, one upon another, and let them stand an hour; then fry them to a light brown butter. Served with pudding sauce or syrup.

WEBSTER PUDDING.—One cup of molasses, one of milk, half a cup of melted butter, half a cup of brandy or wine, one teaspoonful of saleratus, one of cloves, one of cinnamon, half a nutmeg, one pound of currants, a little salt; mix as soft as pound cake, and steam it two hours. Serve with cold sauce.

NEW YEAR'S COOKIES.—Three quarters of a pound of butter and a pound of sugar beat to a cream. Add three eggs, one teacupful of sour milk, one teaspoonful of saleratus, half a cup of caraway seed, a little mace, and flour to make it stiff enough to roll thin; cut it in rounds. Roll this cake with a little fine sugar instead of flour, and bake about fifteen minutes.

ANOTHER.—Four cups of sugar, one cup of butter, three cups of milk, two teaspoonfuls of soda, one of cream of tartar, one table-spoonful of cinnamon, and flour enough to roll. Cut them with a cake-cutter. Before putting them in the oven, brush them over with the white of an egg, and sift on a little white sugar. This will improve their looks.

MACAROONS.—Blanch four ounces of almonds, and beat them up with four spoonfuls of orange-flower water; whisk the whites of four eggs to a froth; then mix it, and a pound of sugar sifted with almonds, to a paste, and, layiny a sheet of white paper on a tin, put it on in separate little cakes the shape of macaroons, or S.

SEED CAKE.—Beat together two pounds of sugar, two of butter, half a cup of caraway seeds, and three pounds of flour; roll in sugar. Bake them on tins, in a slow oven.

[From the Mercantile Gazette and Prices Current.]

ENGLAND IN 1864.

Although, with regard to the trade in all the great articles of importation and consumption, the past year has been a very trying one, owing to its slow but unrelieved course of depression, there has never been a period that has furnished better testimony to the solid character of British commerce. In not a single quarter where real credit can ever be said to have existed has credit been broken down, and the fact has plainly been established that all our old and leading firms, notwithstanding the banking facilities afforded in every direction, have kept themselves to legitimate operations and avoided speculation. It has been remarked that scarcely a failure has occurred which has not been shown to have been occasioned, even in the best instances, by a desire to do too large a business upon an inadequate capital. Some of the parties that have thus broken down, will doubtless soon resume, and go on for the future on more steady principles, while the inferior swarm who were supporting themselves solely on accommodation paper, will be found to have been effectually swept away, at all events for two or three years to come. The new year, therefore, could hardly open under more wholesome circumstances, and whatever may be the profits it may yield, we feel almost certain that, except under some wholly unforeseen contingency, it is not likely to bring any heavy losses. The cotton market seems the only one that still affords a sufficient margin for a heavy revulsion; but this possibility is apparently so well recognized by all our merchants, that the danger is likely to be fully guarded against, so that the foreign producer, and not the European buyer, must be the party chiefly interested in the question. Moreover, it appears certain that the principal event that would threaten the cotton market—a pacific arrangement in America—would at once benefit all our other branches of trade, and, consequently, that the disturbance in this one field of business would be accompanied by an increase of animation in every other. The New York commercial journals admit the certainty of this result, and state that the country is so bare of nearly all the principal articles of importance that the amount to be expended in the replenishment of stocks would equal, and, perhaps, exceed, anything that could be met by the first consignments of cotton. Hence, as for general reasons, we are entitled to come to the conclusion that, supposing the cotton trade to pass without convulsion, the commercial course of 1865 will prove prosperous. We may also conclude that, even if that market should be disturbed, the the difficulty will be fully neutralized.

PANICS IN GENERAL.

If there is any creature really existing which justifies the celebrated description of the myth whose head and tail were each where the other should be, and whose head and tail went in contrary directions when it moved, although it had neither head nor tail, that creature must be the Panic. Nothing else forgets all precedents, runs stupidly into the same fire where it was burnt before, moves in opposite directions, and utterly defies all the usual governing principles of action.

The Panic finds its gala time in such a war as the present, and the trade Panic naturally appears in the commercial centre of the country. There was an example in New York last week, when the domestic trade suddenly lost its balance, and dealers went home on Saturday night to a Sunday which to many was not a day of rest. The expectation of a new influx of cotton, which may not come in any considerable quantity for months yet, depressed the market and set it wild with excitement, out of which, as always happens, the coolest and shrewdest parties only had the opportunity to profit, and probably improved it. Indeed, Panic is a private servant, in many cases, and is let out by its keepers in order to start a dust and confusion for the quiet furtherance of their own plans.

The market experienced a sudden depression, but that very suddenness means a partial return, which is already seen; for when the bottom is once touched, a rebound follows immediately. There is all reason for a decline in cotton goods; there is no well-founded reason for a sudden plunge downward, and there is no escaping a return from such a plunge, leaving as its effect an unsettled feeling which damages trade, and gives a chance of gain to the few who will not be frightened. The reasons on which we base our expectation that there will not—most certainly there need not—be a commercial and financial wreck at the end of the war, are, that the business of the country, government dealings excepted, is so largely transacted upon a cash basis, and that productive industry never had so great demand upon it as now. This demand is only increased by the prolongation of the war, and the destruction which the war makes cannot paralyze and destroy industry until it has dragged itself out to a length for which there is now neither necessity nor excuse.

The idea of an increased prosperity of the country in consequence of the war and as compared with peace times, is a hollow one, as we have before attempted to show; but the prosperity of the country, compared only with itself, is substantial and real. Everything which human consumption requires will be in immense demand upon the return of peace, and doing business so nearly upon the cash basis as at present, trade need not be overturned.

These considerations, if just and practical at all, apply with especial force to the market for domestic goods. It is our firm belief—and will be until events disprove it—that there will be a remunerative market for all the cotton which can be grown, and all the cloth which can be woven, for several years to come. For not only have our people to be supplied—and the consumption of cotton goods during three years past has been reduced to a very low figure by the high prices—but England and France will both look to this country again for an increased supply of the raw material. Egypt and India cannot yet compete with the South in quality of fibre, amount of yield, cheapness of culture, and ease of transportation; and even if they could, England will prefer to buy here with merchandise rather than in the East with hard gold. The checks which supply and demand exercise upon each other will be seen in a marked degree in the cotton trade; and aside from our own demand at home, the English markets will thankfully take all the cotton that can be spared, and will thereby ease the decline to the old basis.—*U. S. Economist.*

CORN-HUSK PAPER.

With a view of giving it the widest possible publicity, we call the special attention of agriculturists and others in the country districts, to the card from the Associated Press of this city, which will be found to-day in another column. Many substitutes for rags have been experimented with, particularly soon after the first considerable advance in the cost of paper, but the idea of using corn husks has not been canvassed before, within our knowledge. A certain proportion of straw mixed with rags makes a coarse and inferior paper, whose value for any but wrapping purposes is inversely as the quality of straw employed.

Basswood alone makes paper which has been used for newspapers, but it is too stiff and brittle to take a clear impression or bear much handling. Corn husks produce every variety of paper, from the finest tissue to the most elegant styles of writing paper, and of a quality which surpasses that made from linen in point of evenness and fineness of texture, strength, and adaptability to receive impressions. The few samples we have seen were of tracing paper, and certainly bear out all the claims made for the new discovery. A coarse article of cloth may also be manufactured from the husks and stalks, by which the cost of paper will be further diminished.

It is a curious fact that the discovery of the new process is an Austrian one, and so much cheaper is it even in Austria, where rags are lower than in this country, that the husks are imported and the paper made from them is used exclusively by the government. About ten months will probably be consumed in bringing from Australia all information as to the process and the models of the machinery—which American ingenuity will doubtless improve upon—at the end of which time there will be in the market better paper than the great majority of publishers now use, at not more than half the present prices. The paper monopolists may perhaps succeed in bribing the Senate to non-concurrence with the House in the reduction of the paper duty, but the time of the monopoly is short. Like all monopolies, it has over-reached itself, and may as well make hay fast, for the sun will not shine much longer. A year hence, publishers will be independent of the paper makers' combination, and one more attempt at controlling manufacturing interests in defiance of the laws of trade will have come to nought.—*U. S. Economist.*

EGYPTIAN COTTON.

We make no apology for frequent reference to the subject of foreign cotton culture, for the cotton question is just now the absorbing topic in trade circles. Nevertheless, it seems to us that, in considering this matter, not enough importance is given by most persons to the European demand as affecting the market here. Everything bearing upon the general subject, however, is of interest, and so we take the following facts from the London *Money Market Review*. In point of value, says that journal, Egypt has supplied to England one-fifth of the whole of her cotton since the beginning of the American war. During the first eleven months of last year, the total computed value of cotton imported was £62,000,000, of which British India supplied nearly half. Egypt comes next, supplying cotton to the amount of £11,438,000; £3,600,000 of the balance came from Brazil; £1,600,000 came through the Southern blockade—an amount which will be considerably lessened during the present year—the Bahama and Bermudas, blockade running channels, gave £3,900,000 more. Upon this the *Review* remarks:

These figues suffice to show what an immense stake we have in Egypt. The country distances all others, with the exception of British India, in its export of cotton to the United Kingdom. And it is even probable that the disproportion between the total of Indian and Egyptian exports of cotton is less than these figures imply. For, India being tributary to a great importing country, and Egypt not so, we may assume that a larger proportion of Egyptian exports go to France, Italy, Spain, and other countries, than is the case with Indian exports. In other words, the Egyptian exports of cotton to Great Britain are about *two-fifths* of the Indian. But the total Egyptian exports to all countries probably bear a much larger proportion to the total Indian exports.

The increase in the production of Egyptian cotton is peculiarly remarkable. In 1862, the exports from that country to Great Britain were of the value of £2,713,000; in 1863, of the value of £6,599,000; and in 1864, £11,438,000. This is an enormous annual increase; first nearly trebling, and then nearly doubling that product. Considerable deduction must be made for rise in price, as this is a comparison of valuation merely; nevertheless coming down to a statement of weight, which cannot lie, the following appears: In 1862, 445,000 cwts. of cotton were brought in from Egypt; in 1863, 701,000; in 1864, 912,000. The *Review* felicitates itself, with reason, upon the more advantageous trade England has had with Egypt than with India, to which latter country hard British gold has gone in the most lamentable quantities. Although Egypt has a population of but little more than 5,000,000, the tonnage of the vessels which, in 1863, left Great Britain for Egypt, was 346,000, while that which arrived from Egypt was but 255,000.

We have before attempted to show the precarious condition under which Eastern cotton has been necessarily cultivated, the prime question in which was that of the duration of the civil war here. If we have been unable to state them so clearly as to enforce and justify the opinion we have so often urged, that cotton cannot fall to anything like old rates for some years, it would be futile to repeat them. We have deprecated, and do deprecate, any panic as foolish and more damaging than the evil whose dread causes the panic could, because it is plain that the world lacks cotton goods and waits eagerly for the resumption of cotton culture in America.—*U. S. Economist.*

Kinkiang, on the Yang-tsze River, has become the leading port for the shipment of green teas, which formerly were carried 400 miles by a tedious land carriage to Canton. A letter written at that place asks why so few Americans acquire the art and mystery of "teatasters" and graduate as first-class "tcha sees," or teatasters? Do you remember that inimitable passage in Wilkie Collins's Hide and Seek, where "Zach, Jr." describes with such disgust the blue boy and the gallipots, and the trotting around London streets with samples like a poor peddler? Yet, when these 'prentice boys come to China, they command £1,000 a year, and American houses are forced to employ English because no Yankee boys can be found who understand the art. In all China I only know of one American "tcha-see."

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Boston Journals.

PER ANNUM.

Boston Journal, $4; Boston Transcript, $4; Boston Waverly Magazine, $4; Boston True Flag, $4; Boston Evening Gazette, $4; Boston Post and Statesman, $4; Boston Banner of Light, $4; Boston Littell's Living Age, $8; Boston Literary Companion, $4; Boston Flag of Our Union, $4; Boston Wide World, $4; Boston American Union, $4.

Philadelphia Journals.

PER ANNUM.

Philadelphia Forney's War Press, $4; Philadelphia Saturday Evening Post, $4; Philadelphia Sunday Mercury, $4; Philadelphia Sunday Dispatch, $4; Philadelphia Dollar Newspaper, $4; Philadelphia Bulletin, 4.

Miscellaneous Papers.

PER ANNUM.

Baltimore Sun, $4; Baltimore Clipper, $4; Providence Journal, $4; Portland Transcript, $4; Portland Advertiser, $4; Portland Press, $4; St Louis Republican, $4; Missouri Democrat, $4; Chicago Journal, $4; Louisville Journal, $4; Brownlow's Whig (Knoxville) $4; Cincinnati Commercial, $4; Cincinnati Times, $4; Cincinnati Tribune, $4; New Bedford Mercury, $4; Boston Shipping List, $7 50; Forney's Daily Press, $4; Newport Mercury, $4; Detroit Free Press, $4.

San Francisco Papers.

PER ANNUM.

San Francisco Weekly Bulletin, $5; San Francisco Alta California, $5; San Francisco Californian, $5; San Francisco American Flag, $5; San Francisco Argus, $8; San Francisco Weekly Monitor, $5; San Francisco Golden Era, $4; San Francisco Sunday Mercury, $4; San Francisco News Letter, $10; San Francisco Scientific and Mining Press, $5; San Francisco California Spirit of the Times, $5; San Francisco Irish News, $5; Sacramento Weekly Union, $5; Marysville Express, $5.

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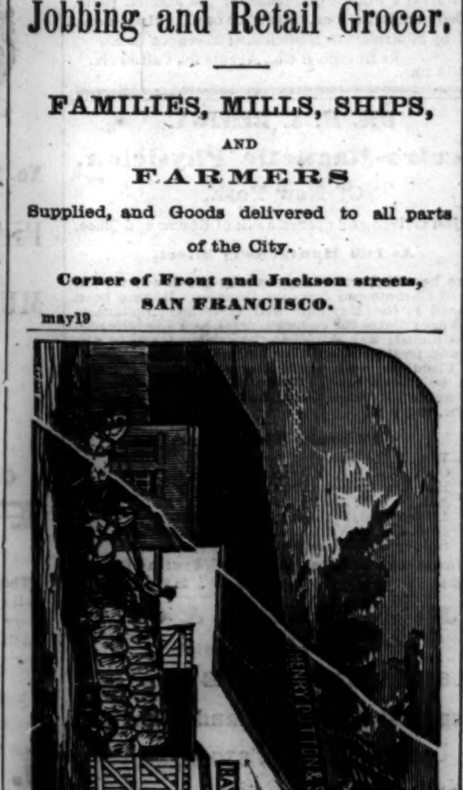

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